SIVQILA.

Too good, to be true:

OMEN.

Though so at a vewe,
Yet all that I tolde you,
Is true, I vpholde you:
Now cease to aske why?
For I can not lye.

Herein is shewed by way of Dialogue, the wonderful maners of the people of Mauqsun, with other talke not friuolous.

Seen and allowed according to the order appointed.

Printed at London by H. Bynneman, dwelling in Thames streate, neere vnto Baynards Castell.

Anno Domini. 1580.

Cum Priuilegio Regiæ Maiestatis.

TO THE RIGHT HONO-rable, ſir Chriſtopher Hattõ, Knight, *Captaine of hir Maieſties Garde,* Vizchamberlaine to hir Highneſſe, and of hir Maieſties moſt honourable priuie Counſayle.

ALTHOVGH I CANNOT (right Honorable) procure my Countries commoditie as I woulde, for that my power is not to my pretence, my might to my meaning, nor my abilitie to my induſtrie: yet I cannot chooſe but vtter my good will, in ſhewing what I wiſhe to the ſame. But becauſe I would not be thoughte to counſel others, that haue more need my ſelfe to be taught: to ſet forth orders for others that ought rather to be guided: and to direct others that am more meete to be ledde: therefore what I haue written to that end, is none other thing than that whiche now is obeyed, and moſt diligently folowed throughout that moſt ciuil countrey called Mauqſun. *The like whereof is not elſewhere ſo vniuerſally practiſed. And thoughe the things thereof written, wil be hardly credited (but more faintly folowed) for that they are ſo rare and ſtrange, and in ſuch an vnknown place: yet they are not to be reiected as falſe, conſidering it is harder for the reporter thereof to tel a lye, than for a common lyar to tell a true tale, which muſt needes be granted, if his name called* OMEN, *and the name of his Countrey called* Mauqſun *(before mentioned) be aduiſedly marked and conſidered, eſpecially* è conuerſo *conſtrued. And nowe for that the maruellous maners, the honeſt behauiour, the faithful friendſhip, the curteous conditions, the commendable cuſtomes, the plain meaning and true dealing, the Lords liberalitie, the Ladies great curteſie, the huſbands fidelitie, the wiues obedience, the maydens modeſtie, the maiſters ſobrietie, the ſeruants diligence, the Magiſtrates affabilitie, the Iudges equitie, the commons amitie, the preferring of publique commoditie, the generall Hoſpitali-*

tie, the exceeding mercie, the wonderful Charitie, and the constant Christianitie of that Countrey is such: I hope the honest affectioned wil hereby take no small pleasure and profite. Not ignoraunt, that there are not a fewe of an other secte, that loath they ought to loue: disdaine, they ought to desire: fleere at that they ought rather to fauor: and discommend that they cannot amend. Which if euery Writer shoulde haue weyed, many good things had lyen hid, that now are vttered: great knowledge would haue bin kept close, that now is discouered: and many profitable things vnknowen, that now are practised. And therfore, as they respected rather to pleasure some honestly, than to please many foolishly: so I meane hereby rather to content the wel minded with things commendable, than to flatter fooles with vnnecessarie matter. Trusting your Honor wil rather weigh my good wil and zeale, than my rude rashenesse: in that I presume to presente vnto you such a simple gift. Cõforted herewith, that seeing the Persian Prince was contente to accepte a poore mans handfull of water, (which had no better thing to giue him) I hope your Honour will take in good parte this handful of paper, not withoute something in it, whiche is the beste thing nowe I am able to giue you. And though this is not the first booke that hath bene dedicated vnto you: yet your Honor is the firste man to whome I haue dedicated any. Whose wisdome hathe willed me, whose modestie hath moued me, whose clemencie hath encouraged me, whose loue to learning hathe allured me, and whose common commendations hathe enticed me to offer it vnto you. Thinking my selfe happily recompenst, if you receiue it but halfe as thankefully, as I doe giue it faithfully and willingly. Thus omitting any further herein to trouble your Honour, desires God earnestly to guide you in goodnesse, to defende you from dangers, to fence you from foes, to lende you long life, and to bring you to blisse,

Your Honors moste obedient
to commaunde.

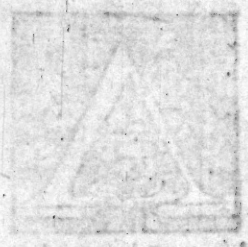
THOMAS LVPTON.

¶ The Preface to the Reader.

AS I haue publiſhed this (gentle Reader) to pleaſure and profit many, ſo I wiſh the meaning thereof not to be hyd from any, which though I haue deſcribed at large in my former Epiſtle, yet for that I thinke many will not reade the ſame (as I wiſh they woulde,) herin I haue diſplayed the effect and diſcourſe thereof, which is, that one SIVQILA, a man that lyued godlye, loued honeſtie, and eſteemed equitie, was ſo wearie with the wickednesſe, naughtineſſe, falſehode and other great enormities of his owne Countrie, that he trauelled to finde out a Countrie and people that were agreable to his owne affection. Who, at the laſt, when he had trauelled thorowout the whole world, as he thought, chanced to meete with one whoſe name was OMEN, dwelling in a countrie there called MAVQSVN: wherein, as he ſayde, generally be ſuch bleſſed Byſhops, ſuch perfect Preachers, ſuche vertuous Miniſters, ſuche godly Gouernours, ſuche merciful Magiſtrates, ſuche iuſt Iudges, ſuche worthie Lawes, ſuche charitable Lawyers, ſuch honeſt Attorneys, ſuche pitifull Phyſitions, ſuch friendlie Surgeons, ſuche liberal Lordes, ſuche lowlie Ladies, ſuch gentle Gentlemen, ſuch louing Huſbandes, ſuch obedient Wiues, ſuche humble Children, ſuch modeſt Maydes, ſuch diligent Seruantes, ſuch good and plaine Dealing, ſuch Hoſpitalitie, ſuch wonderfull Charitie, ſuch practizing of Godlineſſe, and ſuch ſtryuing to Do wel, that the ſame SIVQVILA did wonder at it, ſaying, It is TOO GOOD TO BE TRVE: wherof this Booke hath his title, which if the Diſcourſe therof be wel marked, I doubt not but that it will like the Godlie, pleaſe the Honeſt, and warne the Wicked. And therefore, as I haue taken long paynes in framing it, ſo I beſeech thee take a little paynes to reade it thorowly, which is al that I wiſh. And thus I ende.

THOMAS LVPTON.

The Preface to the Reader.



Too good to be true.

The whole discourse wherof doth follow, and is declared by two, whose names are, OMEN and SIVQILA.

OMEN.

Mervayle what fellowe this is that commes towardes me thus spædily: he thinkes belike to haue some succour here, but he is much deceyued: for we neuer goe to trouble anye: neyther any shall trouble vs. What art thou sirra? what is thy name? from whence dost thou come? and what wouldest thou haue?

SIVQILA. O sir, I am come from the furthest partes of the worlde I thinke, there is no place nor Countrey but I haue bin in it I beléeue, (except this where you dwell) my name is SIVQILA, a sinner I confesse, but one that feares God, loues his word, estéemes equitie, and abhors wickednesse: my chiefe desire is to find out such a countrey and people, as are altogither affectioned as I am.

OMEN. You may go round about the whole world, and thorowe and thorow it againe, ere you shall finde the least billedge (much lesse a whole countrey) of such as you name your selfe to be: I pray you of what Countrey are you?

SIVQILA. Forsoth I was borne in a famous and most fertile Iland called *Aulgna*.

OMEN. If I do not mistake it, there are some of youre countreymē, that would haue rapt out halfe a dozen othes,

in a great deale leſſe talke than you haue vttered.

SIVQILA. That is true, God amende it, whiche vice with many other, to commonly frequented, was the chiefe occaſion of my comming from thence.

OMEN. What? and coulde you finde betwéene that and this no good and méete place to reſt in?

SIVQILA. No truely, notwithſtanding I haue bin ſince in diuers Countreys, where gods woꝛd is truely pꝛeached, and many godly pꝛofeſſours thereof. But bycauſe the moſte part was giuen to gréedy gaine, to fraude and flatterie, and to wickedneſſe and miſchiefe, there was no place foꝛ me.

OMEN. Are you ſo vertuous, ỹ you may not dwell with the wicked? are you ſo holy you maye not abide among the haughtie? and are you ſuche a Saincte, you maye not ſettle your ſelfe with ſinners? Then truely, either you muſt gette you a place in Paradiſe, oꝛ a houſe in Heauen: foꝛ I thinke you meane not to harboꝛ in Hell.

SIVQILA. The Loꝛde kéepe me thence, and the moſte enimies I haue. But ſir, I would not haue you thinke, that I take my ſelfe to be ſo vertuous, ỹ all other are to ſinful to be conuerſaunt with me. Foꝛ ſo I might ſéeme to be moꝛe Phariſaical than faithful, moꝛe wicked than wittie, & moꝛe deuiliſh than godly: foꝛ the Fathers could not flée from thẽ, the Pꝛophets were pꝛeſent with them, Chꝛiſte the ſonne of God was conuerſant with thẽ, ỹ Apoſtles were alwayes amõg thẽ, the Maꝛtyꝛes remained ſtil with thẽ, & the Saints in this like cannot ſhunne them. But truely ſir I loath and deteſt ſuch vile and abhominable ſinne ſo much, as is commonly vſed with many of thẽ at this pꝛeſent, that my hearte did euen ſinke foꝛ ſoꝛrow, while I was among them.

OMEN. Why did not you returne into your own country ſéeing you could finde no fit place foꝛ your purpoſe?

SIVQILA. Truely bycauſe I hoped the further the better: but I founde by pꝛoꝛfe, the further the woꝛſe. Foꝛ after I departed from ỹ carnall Goſpellers, I came amõg the peruerſe Papiſts, amõg whom was ſuch Superſtition, Idola-

trie,

trie, and massing, with other abhominations: besids the impʒisoning, racking, punishing, killing & burning the true pʒofessoʒs of Chʒiste: that I coulde not chose, but openly tel the truth & their faults. Whych in no wise they could abide to heare. Wherby quickly I was impʒisoned, & there so punished: that the vnchʒistian Turks would not so haue vsed me.

OM. How chãceth ỹ? for they name thẽselues Chʒistians.

SI. They are chʒistiãs in name: but diuels in their deeds.

OMEN. It is maruel you escaped their handes: if they be so cruell as you say they are.

SIVQILA. It was againste their wils, you may be sure. But as the Lorde deliuered Peter out of hys chaines: so he of hys mẽre goodnesse delyuered me myʒaculously, & so you would say, if I did tel you how. And thus (as Daniel saith) the Lord neuer faileth them that put their trust in him. And when I was escaped their handes, I trauelled further, vntil I come among the Heathen Idolatoʒs, from whence I wisht my selfe wyth a good wyl: but to say truelye, I founde moʒe loue among them, not knowing God, than among ỹ Papists pʒofessing God. Who thoughe they woulde not beleeue my religion: yet they liked it a great deale better thã ỹ Papisticall religion, after I had reuealed ỹ maner therof to thẽ. And then thʒough long trauel, I hapned amongst ỹ Canibals, who vse to feede on mens flesh. But God so guided my feete, that I fled from them, & thʒoughe his great pʒouidence escaped them.

OMEN. You that are men of God, ought neither to feare death, noʒ flee from persecution.

SIVQILA. No sir, & why so? did not Chʒist the son of God which was without sin) fear death himselfe? & haue we that are moste wicked sinners, a greater pʒerogatiue therin than he had? And doth not Chʒist say also: if they persecute you in one Citie, flee into another? then if we may lawfully flee frõ Chʒists enimies foʒ feare of killing, we maye well flee from the Canibals (that knowe not God) foʒ feare of eating.

OMEN. You haue spoken well for the defence of youre owne life.

SIVQILA. I haue spoken but reason I hope: Sir al the sort of vs, yea the best of vs all, are frayle flesshe, rather gyuen to defende our life, than to amende oure life: you must thynke vs to be earthly sinners, not heauenly Saintes.

OMEN. What wil you do now, do you meane to go into your Countrey againe?

SIVQILA. I intend to procéede further this waye, perhaps this countrey of yours may be something better than where I haue trauelled, worse it can not lightly be.

OMEN. Nay, you came neuer in the like since you were borne.

SIVQILA. What, for goodnesse or euilnesse?

OMEN. Nay, for goodnesse, godlinesse, obediẽce, equitie, vertuous lyuing, plaine dealing, and true meaning, that in all the earth is not the like: for we haue such commendable customes and excellent orders, and so wel kept & obserued, that you woulde think thẽ incredible if you did heare them.

SIVQILA. Wel, though my trauaile hath bin troublesome, painful and dangerous, yet I repent not my iorny: for now I hope I haue founde the place that wil please me: I pray you let vs make haste, I thinke long vntill I be in it.

OMEN. You were beste to knowe firste, whether you shall be welcome thither or not.

SIVQILA. I truste I shal behaue my selfe in such order, that none there shall mislike me.

OMEN. Wel, to be plaine, you cannot come there, for we kéepe none but suche as are borne and bred in our owne Countrey, therefore no straunger can dwell with vs, for if they shoulde, we should rather learne their vices than they followe our vertues.

SIVQILA. As you are to be praysed for kéepyng away the wicked, so are you to be misliked for refusing the godlye: for you coulde learne of them no harme, but goodnesse.

OMEN.

OMEN. Speake better than we they may, but offende so little as we they cannot. And yet if we shoulde receyue any being neuer so godly and honest: woulde all the brode they brede be so godly as they: no not so, for the godlyest fathers in the olde tyme, haue had godlesse children.

SIVQILA. I can not deny that: but if you would bee so good vnto me, as to suffer me a while to remaine in youre Countrey, I would (by Gods helpe) liue in such order, that I woulde not encrease your number.

OMEN. Are you not flesh & bloud? are you not a sinner?

SIVQILA. Yes truly that I am, or else I were a lyar.

OMEN. Then we will not trust you, nor put it in proofe: as godly mē as you haue brokē as great promises as that: Therefore set youre hearte at rest, you may not come there, nor you shal not come there.

SIVQILA. What remedy, I can be but sory, but my grief is the greater, for that I am so nigh suche a Country, where there is suche godly orders, such commendable customes, equitie estéemed, and Vertue so embraced, (as you erst did tel me) and cannot see it before I goe hence: O that I mighte haue bin so happy, to haue seen the maners and orders therof, whereby I might haue reuealed them in mine own coūtrey, when I had bin come home, that they might haue bin practised there: Such a mind I haue that my country might excell other in goodnesse and equitie.

OMEN. It seemes, that you being so godly, and of a perfect religion, there are godly Preachers in your country.

SIVQILA. Indéede there are great store of them, thankes be to God, and are very diligent in preaching the trueth of the Gospell, and do mightily thereby reproue sinne, but either the Diuell doth so busily strow Tares among the good séede of Gods worde, or the audience are so stony hearted, or else they are negligent or forgetfull hearers, or rather all, that their painefull preaching doth little preuaile, yet more than some wishe, but not so muche as I woulde.

OMEN. Then it were but vaine to see the orders & vses

of this oure Countrey, (if you mighte) for seeing they wyll not followe Gods word, whiche they credite, being among them: then it is lyke they wil muche lesse regarde oure orders, being vnknowen vnto them, and that so farre from them, vnlesse they be of the sect of *Dines* brethren, that rather woulde beleeue one that shoulde come from Hell, than the word of God that came from Heauen. Yet I am of this opinion, that your Countrymen wil rather embrace toyes, gawdes, and newe vices farre brought, than good things & auntient vertues vsed nigh home: So that if you hearde of our maruelous maners, and excellent orders: yet you were as good (when you come home) declare them not, as they to heare them, and follow them not.

Marke.

SIVQILA. Yea sir, but many of them thinking that none in the world haue better maners, orders, customes, wits, and knowledge than they, and then hearing of suche farre passing theirs, and that in a farre vnknowne Countrey, I thinke verily, shame woulde driue them to followe and practise some of them at the leaste.

OMEN. Doe you think that your Countreymen wil doe more for feare of Shame, than for feare of Sinne: truly you do commende your Countrymen verye well. But suppose one forbeare to play the harlot for feare of shame, and an other refraines the same for feare of Sinne, or for displeasing of God: Doe you thinke that shame can do the one as much harme in thys worlde, as Sin can do the other in the world to come? I thinke not, for Shame can make but one to be mocked, disdayned, gazed, and pointed at, and perhaps to be whipte a little, emprisoned, set on the Pillorie, or ryde in a Carte, the memorie whereof lasteth but a whyle, who after comming to wealth, shall haue as many courtesies, as they that neuer did the like: wheras Sinne is so horrible in the sight of God, that eternall damnation in Hell fire for euer is the reward thereof.

Note this well.

This is worthy ỹ noting.

SIVQILA. Yea, wythout repentance in Christ, amendment of life, and the mercy of God.

OMEN.

OMEN. Yea, but that is more of Gods goodnesse, than of your deseruing.

SIVQILA. I must néedes grant that, blessed be his holy name therfore. Wel, séeing there is no remedie, I meane to go homeward againe: for no place that I haue trauelled in, doth excell it for true preaching, plentie and peace.

OMEN. And I tell you, they are three such dishes, as they that will not be thankful for them, are worthy to fare worse. I thinke few people haue more and do deserue lesse.

SIVQILA. In déede as you saye, vnlesse proud apparell, haughtie hearts, daintie dinners, surfetting suppers, detestable drunkennesse, solemne swearing, and other vitious liuing deserues it.

OMEN. Nay, that is the nexte waye to lose these greate blessings of God: whyche they are not able to get agayne, with all the cunning they haue.

SIVQILA. They are worthy blessings indéede, if they could sée it.

OMEN. If one of them were taken away, they would sée it: if two of thē wer taken away, they would féele it: but if al three wer taken away, they would lamēt it: I can tel thē ỹ. Consider this

SIVQILA. The Lord forbid it: I hope in God neuer to sée that day.

OMEN. As good, vertuous, and honeste Countreys as yours, haue at one time wanted some one of them: they may thinke themselues blessed, that haue three such treasures al at once.

SIVQILA. Then what will you say to them, that lacke them all at once?

OMEN. They were most vnhappy of al other I thinke: but your Countreymen were neuer in that case.

SIVQILA. Yes truly, and that of late dayes.

OMEN. I think then they can neuer forget the goodnesse of God: that hath sente them wealth for want, plentie for penurie, light for darkenesse, quietnesse for trouble, peace for warres, and solace for sorowes. Marke this well.

SIVQILA.

SIVQILA. No more they should, if they would pray as well vnto God, as they prate vnto men: if they were but halfe so good children, as God is a Father: or if they did not wilfully wincke at that they shold willingly see. But truly we are made of such a maruellous moulde, that riches will not make vs remember our pouertie past: yet pouertie will make vs remember the wealth we haue had.

In pouertie we remember that we forget in welth.

OMEN. Such is the nature of witlesse (not of witty) me: your going home wil be dangerous, and your getting home as doubtfull.

SIVQILA. That God that guided me hither, will, I trust, leade & protect me thither: but Sir before I go, I beseech you thinke not much, to let me vnderstand your name, and the name of your Countrey.

OMEN. I will not greatly sticke with you for that. I am called OMEN, and my Country is called *Manqsun*, therfore the place is not méete for you to be in, vnlesse you can lyue fodelesse, (I had almost sayd faultlesse.)

A hard place to dwell in.

SIVQILA. Well sir, I will now take my leaue of you, fare yée well.

OMEN. Staye a little I pray you, haue you a desire indéede, to know the state of our Countrey?

SIVQILA. A maruellous desire, if I knew how.

OMEN. I like you wel, and now for the good wil I bear you, I wil make a relation to you therof, especially as much as I can remember, or as you will aske.

SIVQILA. I thanke you most heartily therefore, and if you stood in néed of me as you do not, and I as able to pleasure you as I am not, you should find as much willingnesse in me, as I perceyue readinesse in you.

OMEN. Your curteous speach doeth muche please me, therfore aske what you will, and I will aunswere according to your demaunde.

SIVQILA. I néede not aske you the cause of the good estate of your Country, for by your former talke, it séems you haue a worthy gouernour, obedient Subiects, and also good

lawes

lawes wel and throughly executed.

OMEN. You saye true in the thre firste blessings you spake of, you maye perhaps compare wyth vs, but in these laste thre we may compare wyth you.

SIVQILA. You would not gain so much that way as you thinke, if our subiectes were to our soueraigne: for truly we haue moe orders than be well obserued, we haue verye good lawes, though euil kept, and not throughly executed: therfore our lawes (as *Anacharsis* sayeth) are like to a Spyders web, which the Humble Bee doeth breake and rush through at pleasure, but the little weake and small flyes are catchte therein.

Lawes compared to a Spyders webbe.

OMEN. I knowe what you meane thereby: surely lawes were as good vnmade as vnkept. To what purpose serueth a Mill, if it be vnoccupyed and grinde no corne? to what end is a rod, if the childe be not beaten therewyth when it doeth offend?

True sayings.

SIVQILA. To no purpose at al: and also if lawes bee euil, then why are they made? if they be good, why are they not kept. But sir I pray you, do your Bishops, Preachers, and Ministers lyue godly.

OMEN. Yea suche Bishops, Preachers, and Ministers, as we haue, you haue not commonly heard of the lyke.

SIVQILA. Then I truste they liue accordyng to their preaching, teaching, and vocation.

OMEN. You nede not doubt that, for they are altogither of this opinion, that ther is no greater reproch to Bishops, Prechers, and Ministers, than to praise that way, that they refuse to walke in themselues. Therfore oure Bishops liue so godly, our Preachers besides so vprightly, and our Ministers so modestly, that they doe tenne times more good with their vertuous liuing, than with their godly preaching and teaching.

Marke this well.

SIVQILA. I fear it is Too good to be true, which if it be, I woulde to God it were so with vs: for to tel you truth, I feare there are manye wyth vs that doe a greate deale more

The more pitie. harme, with their naughtie liuing, than they do good with their preaching and teachiug.

OMEN. I remember you said euen now, that you feared my wordes were Too good to be true: but I beleeue verily that these your words are Too euill to be false: For surelye I think that some of that worthy function, liues as reprochfully, as they that are not of suche a calling.

SIVQILA. I would it were false: notwithstanding there are diuerse of them throughe Gods goodnesse lyue so godlye and vertuously, that the cruellest enimies they haue, are not able to reproue them.

OMEN. It is an euil corne fielde, that beares nothyng but Thistles: and it is an euil garden that brings forth nothyng but weedes. But truely as you say, the euil liuing of the Preachers, doth muche harme.

SIVQILA. I affirme your saying, for the people are more apt to followe euil deedes than good wordes.

Apt to euil euery way. OMEN. Yea, and more apte to followe euil words than good deedes.

SIVQILA. If they be so giuen to follow both euil words and euil deedes, (howsoeuer they are tyed or lyncked) then what saye you to that Preacher or Minister, that sayth euill and doth euil mosse commonly, vnlesse it be in the Pulpit or Churche?

A good iudgement. OMEN. In my indgemente, the one is more meete to preache on the Pillorie, than in the Pulpit: and the other is more meete to be whipt out of the Churche, than to minister in the Church.

SIVQILA. I maruel how suche dare presume to enter into that place?

A good aunsweare. OMEN. And I maruel why suche are chosen, and put into that place?

Rightly said. SIVQILA. Alas, they counterfaite themselues, vntyll they get in.

OMEN. And when they vncounterfeite themselues a-

gaine,

gaine, why are they not thrust out?

SIVQILA. I haue knowne diuers such in my Countrey, displast by godly Bishops.

OMEN. And haue not some of them bin plast againe in a great liuing, in another place, some after?

SIVQILA. Yes that they were, but how, and by what meanes I know not.

OMEN. Then I beléeue I know. For bribes, rewards, friends, and letters, helpes many a one into that holye and sacred function: that are méeter to be Swineheardes, than spirituall Shéepeheards. Too true.

SIVQILA. The more pitie, I would it were not so. I maruell that you haue none such with you.

OMEN. If we did as you, we should haue as you haue. We haue neyther Bishop, Pastor nor Minister, but is long and throughly tryed before, to be of such lerning and godlynesse, and of such qualities and conuersation, as is méete for a Bishop, pastor, or Minister, according to the description of Saint Paule to Timothie.

SIVQILA. Then I thinke none is admitted into that function with you, that intrude themselues into it by giftes or Simonie.

OMEN. No I assure you, for if one should séeme to offer himselfe, or procure by any wayes or meanes to come into that worthy charge: he shold not only euer after be estéemed to be ambitious and couetous, (thinking he would haue it rather for preheminence than for preaching) but also shall lose halfe the liuing he hath, and be euer after euil thought of, vntill he did encrease in vertuous liuing, that his repentance therefore might manifestly appeare. For we are out of doubt, that he that is an earnest crauer and suter for a spirituall liuing cares more for the fléese than the flocke. a good order

SIVQILA. This was and is a common practise among the Romanistes.

OMEN. I praye God it be not vsed among the Protestants.

SIVQILA. I feare it is vsed among some of them.

OMEN. Take heede your some be not a great sort, therfore it is too manifest, that such seeke the liuing, not the office.

Marke. SIVQILA. I thinke if there were now as small liuing ioyned to the said offices, as was in the Apostles time, ther woulde be as few crauers of them, as now there be many: And then we shoulde be driuen to chose fit men for the ministerie, as they of the ministerie chose nowe fit liuings for themselues.

OMEN. What soeuer they doe with you, they cannot chose thē so with vs: Christ chose the Apostles, they chosed not him, nor sued to him for office. Steuen and the rest were chosen to be Deacōs, by ẏ elders, for their vertuous liuing and good conuersation: but they did not sue for it, nor made friends therfore. But Simon Magus, one of another religion (that loued gayne more than godlynesse) would haue come by the holy Ghost at the Apostles hands for mony, as many get spirituall liuings now-adayes, wherevpon it may rightly be called Simony. Therfore, if the Apostles & Deacons, came more truly to their offices (being chosen & called to it orderly, than Simon Magus) which procured or called himselfe, euen so they that are orderly called & chosen now-adayes, for their abilitie & godly conuersation, to this worthy ministerie, may be thought to be the true bishops & Pastors: and they that come in by money, or by anye other vnlawful meanes, may rightly be called Simon Magus Disciples: for as Simon Magus thought to haue solde bycause he ment to buy, so the buying Pastors and Ministers now, bycause they haue bought, they meane not to giue.

SIVQILA. Some haue Spirituall liuings giuen them frēly, yet vse thē as euill as the rest, and are rather fleesers, than feeders of their flocke.

OMEN. Then the fault was in the giuer, before he had iuste tryall of them: but the Bishoppe in more faulte, for admitting them, before he had true knowledge of their ler-

ning, maners, and conuersation. But if the patron that doth present, the Bishop that doth admitte, and the Parson that is presented and admitted, did deeply consider, what a deare price Christ hathe payde for our Soules, what endelesse tormentes euery lost Soule shall suffer, the continuall entertainement that suche Bishops and Patrons shall haue in Hell at the Diuels handes, for presenting, admitting, and suffering such blinde bussardes, or careleese pastors, and the continuall chéere, besides the howling, gnawing and gnashing of téeth prepared in Hell for euery such Parson, Pastor, or Minister, the Patron then I thinke woulde not present so quickly, the Bishop would not admit so vnaduisedly, nor the Parson or Vicar would not so rashly enter into such a dangerous office, for all the earth, nor the whole treasure thereof.

They would not doe so if they consider this well.

SIVQILA. And haue they this consideration with you?

OMEN. Yéa I warrant you, for as I tolde you before, none are chosen into the ministerie, but they are well tryed and approued, to be godly, well learned, of a pure & honest conuersation and vertuous liuing: and euery such Minister doeth consider, that the bloude of euerye soule within hys charge, that shall perishe throughe his defaulte, that is, for lacke of good teaching, or through want of reproouing, or by his euill example of liuing, shall be required at his handes. And euery Parson or Vicar with vs doe likewise consider, that he shall aunswere for euery Soule so perished, through the negligence of the minister by hym so permitted in hys cure. And all the Bishoppes with vs are so holye, godly, and vertuous, that they weigh and consider, that they shall answere for euery soule that is perished within their Bishoprike, throughe the defaults of anye Parson, Vicar, or Pastor there by them admitted.

A good consideration of ỹ Ministers of Mauqsun.

A good consideration of ỹ Parsons of Mauqsun.

A good consideration of ỹ Bishops of Mauqsun.

SIVQILA. O most happy countrey, that hath such blessed Bishoppes, O most blessed people, that haue such precious Pastors: if all Bishoppes, Pastors, and Ministers had such a consideration as they haue, there would not be such

Note this.

gaping, snatching, procuring, waiting, suing, flattering, crowching, writing, riding, poasting, giuing, rewarding, and promising, for spirituall liuings, as now is. Nay they woulde rather flye from them, than thus to follow them. O mere madnesse to desire our destruction, to pay for oure paine, and to seeke our owne sorrow. If one might haue a Farme, for the space of one and twenty yeres, without paying of any rent all that while, vpon condition that he should be hanged at the ende of the sayde yeares: might not he be counted a very noddy, that woulde pay suche a fine for a Farme: truly then he might rightly be thought to be starke staring madde, and cleane out of his wittes, that will sue paynefully, and labour earnestly to haue a benefice, to lyue ydely and loytringly all his life, to pay the fine of damnation for euer therefore after his death, in Hell fire, where there is payne without pleasure, sorrow without succour, mourning without measure, and miserie without mercie.

He is a noddy indeede that will pay such a fine for a Farme.

This is deeply to be considered of many that sue for Spirituall liuings.

Omen. Cal you these fines, they are proper fines indeed, they may more properly be called fines, than the fines now daily giuē for Farmes: for they make a final end of al. A mā were better to pay a good round fine at his cōming in, than to pay suche a fine at his going out: this is the common fine that all Idolaters, vsurers, whoremōgers, harlots, bauds, swearers, drūkards, theeues, and such like wicked persons, shall paye to the Diuell after their death, for occupying of their trade: he is not so hastie in taking his fines, as manye Landlords are now adayes. What can a man desire more, thā to occupy a thing freely during his life: the vsurers dare not for their eares lend their mony to interest vpon so long a day: for, if they should, ỳ borrowers would not be so bare, nor the lenders so rich. Wel, though the Diuel suffer so lōg, yet he will pinch them home in their payments at length.

Note.

Sivqila. A dolefull thing to consider these fines, a lamētable thing to remember these fines, but a most horrible thing to pay these fines. There is an ende of earthlye payments, fines, and vsuries, but the fines and vsuries to the Diuell,

This is to be well marked.

Diuell, shall euer be a paying, and neuer payde.

OMEN. A common saying, A day will come shall paye for al: but when this day comes, it wil pay home for al: therefore séeing the great goodnesse of God can not moue vs, the wonderful friendship of Christe cannot procure vs, nor the straunge examples of our warning, can allure vs: yet mée thinkes euerlasting damnation with the fiendes in hell fire should feare vs. Marke this well.

OMEN. I doubte there are some, whyche eyther thinke there is no Hell at all, or else that God is so mercifull, that hée wyll suffer none (bée they neuer so Wicked) to come there.

SIVQILA. If anye suche bée, they haue eyther exercysed themselues very little in the Scriptures, or else they gyue very small credite to it. If they will credite Christe, (who is well worthye to be beléeued) then they cannot be doubtfull, but that there is a Hell: for he sayeth, Whosoeuer sayth thou foole, shall be in daunger of Hell fire: and he sayeth againe: It is better for thee, that one of thy members perishe, than all thy body shoulde be caste into Hell: What néede I recite the wordes of the Prophets or Apostles, that in diuers places name Hell? If any be so incredulous, that they will not beléeue Christe, they will hardelye beléeue eyther Prophet, Apostle, or any other. But I will promise them one thing, whosoeuer wyl not beléeue Christe nowe, they shall beléeue him agaynste theyr wylles at the laste daye, at whych tyme he wil saye, Goe yee wicked into éuerlasting fyre, prepared for you from the begynnyng. And then with al the mighte and power they haue, let them proue hym a lyar, or wythstande him if they can. No, no, hée wil be to hard for them there: for, though the Iewes ouermatcht hym here with hys wyl: he wil ouermatch them & al his enimies there against their wils. As there is a God that will protect and defend the godly: so there is a Diuel (yea a maister Diuel) besides manye thousandes of other Diuels that They that beleeue Christ muste beleeue there is a Hell. Marke.

will

will torment and punish the wicked. And as there is a heauen where the godly and faithful beléeuers shall haue euerlasting ioy and pleasure: so there is a Hell, where the wicked and infidels shall haue endlesse sorrowe and paines: or else, if there were no Hell, where shoulde the deuel, with al his vnder diuels kéepe hys residence? not in Heauen I am sure, for God did thrusse hym out from thence for his pride, but not to come thither again. And though heauen be great and large, yet it cannot hold them both: and to say truth, the Diuel is suche an enimie to God, that he wil not haue such an euil neighbor so nigh him.

A pleasant discourse where the diuel should be if there were no Hel.

OMEN. And on the earth I am sure, he shall not rowsse, neither in the water, aire, nor in the firie region next vnder the globe of the Moone, neyther in any of the Firmaments aboue, that are vnder Heauen, for all these shall be consumed.

SIVQILA. And if there were a Purgatorie (as I am sure there is none) though some dolts do dreame of such a place, yet the Diuell coulde not be there, for it should likewise bée consumed wyth the earth, for that it is placed in the centre of the earth, as it is imagined. But if their imagined Purgatorie should be saued from destruction, I thinke the Pope (the chiefe protector of Purgatorie) woulde not suffer the great Diuell, wyth suche a rabble of other Diuels, to take possession there: whiche hathe bin one of the richest Manors that euer he had. Nor it coulde not well stand wyth his holinesse, (thoughe the Diuell were his deare friend) to displace the séely soules that haue payed rent for it afore hand: especially such of them as he hathe pardoned manye yeares after the daye of Iudgement: for though the date of some of their pardons are out already, yet manye of them will not be expired of a great while after. Now sir, if any of them are such as are appointed to go to Heauen, they wil tarry there no longer (if they be wise.) And they that are appointed to be damned, they will not goe from thence wyth a good will. And further, the Pope shoulde do them much wrong, if they should

If ther were a Purgatory yet the Diuel could not remaine there.

The Pope would keepe the diuell frō possession of Purgatorie.

Marke thes whole discourse of purgatorie, & the poore soules that are in it.

ſhould be put out of their place of priuiledge before their leaſe is expired. And many haue this opinion of the Popes good grace, that he will doe neuer a liuyng man wrong: Then it is to be thought (if he be of that power as he is taken to be) he will defend the poore Soules in Purgatorie in their right, whereby it behoueth him to withſtand God, that he do not conſume it at the laſt day, when all the reſt ſhall be deſtroyed with fire. And thus the Pope muſt needes keepe the poore Soules in peaceable and quiet poſſeſſion, in deſpight of the Diuell, and all that take his part.

OMEN. But what if the Diuell through his great might and power, ſhould (by force) get poſſeſſion of Purgatorie: how then? a queſtion to be aſked.

SIVQILA. The beſt thing that the Pope can doe, is to curſe him out againe, with Bell, Booke, and Candle. How the Diuell might be put out of Purgatorie.

OMEN. Yea, but that will not ſerue, nor yet feare the Diuel, as it hath done many a fond fellow on the earth.

SIVQILA. Thē the poore ſoules are like to go to wracke.

OMEN. Yea, & al ẏ mony is loſt that they paid to ẏ Pope.

SIVQILA. Yea truely, if that be loſt that doth them no good, nay rather continual harme, for the Pope and his darlings for the grædineſſe of mony, bringeth ẏ ſimple people into ſuch a fooles Paradiſe, that he will ſaue them: which is the occaſiō of their damnatiō, by beleuing & truſting to him.

OMEN. Woe be vnthē that do ſell and are ſold to the diuell for money, they will wiſh that they had not bēn borne.

SIVQILA. And therefore if the Diuell ſhould gette the poſſeſſion of Purgatorie, then the miſerable ſoules were as good to be in hel with ẏ Diuel, as the Diuell to be in Purgatorie with them. Nowe, conſidering the Diuell can not dwell in Heauen, neyther in the Earth, Water, nor in the fierie Region, nor in Purgatorie, (if there were any ſuche) then ſurely he muſt needes of force dwell in Hell, for there is no other place for him to be in, vnleſſe he be no where.

OMEN. Nay, he ſhall not dwell there I can tell him that.

SIVQILA. Therefore if there be any ſuch that ſay, there

is no Hell: *Corax*, *Dathon* & *Abyron* (if they were here) would tell thē there is a Hel. If *Nadab* and *Abihu* were here, they would say that they lye. If *Iudas* one of Christes Apostles, did heare them say so, he would reproue them to their face. If *Dives* that rich glutton were with them, he would affirm that there is Hel, not by heare-say, but by proofe. Therefore such were best to beleue there is a Hell, least hereafter they fele there is a Hel. But suppose ther were no Hel, and one beleued there were one, could hee haue any harme thereby? no truely. Mary if there be one, and he thinke there is none: thereby he might reape much harme, for thinking one being none, would make him shunne euil, but in thinking none being one, would hinder him to do well. Thus no harme (but much good) by beléeuing ther were a Hel, and be none: but much harme & no good, by thinking there were no Hel, and yet one. But the children of God will not shunne sinne for feare of Hell, but for feare of displeasing their God and most louing heauenly father: for the louing sonne will shun euil, rather to auoyd his fathers displeasure, thā punishmēt. For the child that shuns euill for feare of beating, the same is obedient in hope to haue something. But oure heauenly Father hath so created vs, our Sauiour Christ hath so louingly raunsomed vs, and the holy Ghost doth so guide and instruct vs (besides the wonderful benefites ý he dayly doth giue vs) that our very duty is to loue him, obey him, & kéep his commaundements with all our power and endeuoure: though there were neyther Heauen to reward vs, nor Hell for to punish vs. Well, we haue bin so busie with Heauen and Hell, that we haue almost forgotten the earth. I pray you sir, is there any alteration in the peoples manners and liuing of your Countrey, since the preaching of the Gospel?

These can witnesse that there is a hel.

Good coūsell.

Marke this saying.

Gods children shunne sinne not for feare of Hell.

Weete to be marked.

Consider this saying.

OMEN. Alteration (quoth you) tutte it is wonderfull, for at the first preaching thereof, the men came to the Sermons like Walkers, and the women lyke Players. Whereat the Preacher was so amazed, that he was ready to go out of the Pulpit, for he thought verily (séeing thē in that order) that

Note heere.

there

there would haue bin either a play, a mummerie, or a May-game: But when he vnderstood certainly, that they came to heare the Sermon, he framed his speeche in suche order vnto them, somtimes with mild and gentle exhortations with the swæt promises of God for doing wel, bringing Christ for an exãple for thẽ to follow, saying: Though he was the sonne of God, & equal to God the father in respect of his godhead, yet he became pore, humble, meek, gentle, merciful, & charitable, & went daily in simple and pore attyre, & finally dyed to make vs liue. And therefore whosoeuer loues Christ, who woulde haue him their Sauiour, who thinkes they shal stand in need of Christ, & who would haue him their friend at the last day, let them follow him in humilitie, loue, mercie, modestie, and patience, & going soberly & decently attired: And sometimes he thundreth forth Gods threatnings & vengeãce of eternall damnation in hel fire, to such as did continue in pride, couetousnesse, enuy, hatred, vnmercifulnesse, vncleannesse, filthinesse, drunkennesse, idlenesse, & in other sins and vices, that they were wonderfully altred immediatly after the sermõ. For some wẽt wæping away, lamenting & repenting their sins: some did holde vp their hands, & loked vp to Heauen, desiring God to sẽd them his spirit to guide them in a new kind of life. And some seeyng their fond & gawdy going, dyd hold down their heads, (being marueilously ashamed therof) the sequele whereof shewed, that it was not fained: for, ỹ next time they came to the Churche or Sermon, there was such a maruelous change, that the preacher thanked God & wept for ioy: for the richer sort did cast off their to sumptuous, costly, gawdy, & gazing attyre, & came in such modest & decent apparell, as was rather vnder than aboue their degrée: & they ript their costly & gawdy garmentes, & solde the same to such as would buy it for other necessary vses, ỹ mony wherof they distributed amõg the pore. And the inferior sort that were not able to buy new garments, altered their old into a decent fashion according to their degrée: so that there was neuer such a chãge in such a short time, I beléeue.

a good preacher.

a maruelous altcration at the firste heading of Gods worde.

Too good to bee followed.

An other chãge but not so good.

SIVQILA. Suche a change God sende vs, I feare it will neuer come, it hath bin so long a comming. I haue seen gret changes with vs betweẽ one Sermon and an other in one place: for where the Preacher persuaded them gently, and cryed out against them vehemently for their proude, sumptuous, and gaudie attyre: yea, and in such sort, that it would haue made the very Infidels to haue relented: truly at the next Sermon after, they were more costly, prowdly, & more gawdely attyred, with more newer and fonder fashiõs than before: And was not this a change as wel as yours?

OMEN. But not so good as ours.

SIVQILA. Surely, yours was a wonderful good change. I feare it is Too good to be true.

Note.

OMEN. And truely yours is a maruellous euill change and I thinke it is Too euil to be false.

SIVQILA. The more euil it is, the more néd to be false, and the more good, the more néede to be true. Wel, though commonly there is such excesse of apparell, suche gawdy going, and such peacockly & new fashions euery day: (for al the preaching and teaching) yet your alteration taketh place in some of our people.

Marke.

OMEN. It is an euil soile that brééds nothing but sin: It is an euil winter that hath neuer a fair day: & that is a mad kind of people that are al giuen to pride. Surely, such braue attire, and such shifting fashions, must néeds aske great cost, & great cost wil quickly consume. So that I beléeue by these your sayings, many thereby are brought into suche a consumption, that they are houseleslle & landiesse, their purses penilesse, and they at length meatlesse, & then they néed not feare to faint in their furres, nor to be sicke of surfetings: & one good turne they shal haue besids, they shal not be troubled with tares and subsedies, nor with paying of house rẽt: and some of them besides may boldly brag, that they haue spent as muche in one yeare, as their fathers got in twenty.

A poore brag.

SIVQILA. They that can make these brags, may be bold to beg their bread: surely, if there were no preaching at all,

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me thinks reason should rule them, their own wits should wil them, and the want of wagers might warn them, from being so prodigall, and spending so vainely.

OMEN. What wil you say to them that are so bewitcht: for vnlesse they were so, they woulde neuer do so. A marueilous thing that they wil pay so deare for Gods displeasure, to spend so much to seeke their owne sorrow, & to go a while gaye, to begge euer after. But truely if they knew the price of Gods displeasure, they wold rather go naked than weare such attire, and though they thinke that they shal be disdayned and mocked if they do not goe according to the fashion, yet many do mocke them bicause they go so out of fashion.

A marueilous thing indeed.

Note this.

SIVQILA. What more fondnesse than to bestow mony to be mocked: certainely if the auntient fathers that lyued vertuously, that went decently, and fared temperatly, were aliue at this preſẽt, they wold maruel at the going of many. Truly our father Adam, which was Lord of ỹ whole earth, had but a leather Pelte to couer his nakednesse, and to kep him from the cold, and God thought it good inough for him, else he wold haue giuen him a better to weare: and he was wel pleased withal. But now many that haue scante a village of their owne, yea, and a great deale lesse than that, do so vaunte themselues in their velvets, and so sway in their silkes, that one woulde take them (vnlesse they knew them) to be rather superiors than subiectes. And whereas one of ỹ causes why Adam did weare hys garmentes, was to hide or couer his vndecent partes: they haue turned the vse of their garments quyte an other way, and weares them for plaine pride. So that they are proud of that that shoulde make thẽ ashamed. Who woulde be proud of the sheete he weares in doing his penaunce?

Marke here.

Marke.

OMEN. None but fooles I thinke, vnlesse he be proud for the offence he committed. For his offẽce is the cause why he doth weare the sheete. So that the sheete should rather put him in minde of his offence whyche made hym weare the sheete, than to be proud of the sheete.

It were good reason so.

SIVQILA. Euen so the wearing of our garments should rather make vs remember our imperfections, our vndecent parts, and our vilenesse, the rather to allure vs from pride, than thereby to be proud.

It is strange indeede. OMEN. You haue spoken the truth with much reason. It is strange, that that should puffe vp our hearts, that should plucke downe our hearts.

SIVQILA. I pray you do your people kéepe one fashion and order in their apparell?

OMEN. What else, for if any with vs happe to change the fashion of his apparel, and goe otherwise than the auncient custome of our Countrey doth allow: he shall not onely bée pointed at, and mocked therfore, but also noted of suche inconstancie, that he shal neuer after be called into any office or place of credite. And furthermore, he shall lose halfe hys goods which shal be distributed for the releéfe of the poore, for that he séemed to disdaine the fashion of his forefathers. It séemes by your former talke, that either you haue no suche lawe, or it is not so kept.

So many fancies, so many fashions SIVQILA. No truely, we haue no such order, for so many fancies, so many fashions with vs. Or euer one garment is worne, an other newe fashion is come in.

OMEN. That muste néedes bée a greate trouble to Taylors.

SIVQILA. It cannot chuse, but that they make them pay for their pleasure. Surely I muse, seing ther is so much crying out against it by the Preachers, that they are so new fangled and so fantasticall.

OMEN. It séemes they meane not to follow Christes example therein, who did weare as simple and as plaine a fashioned garment, especialy of one of his degrée, as euer was worne. And yet he was as able to haue had as manye newe fashions, and costly sutes of apparell (if he had listed) as the beste of them all.

SIVQILA. Wel, séeing the King of al Kings was con-

tent

tent to goe so baselye, and in one fashioned garment: then why should we that are earth, ashes and dust, pricke vp our selues so Pecockly, weare our garnēts so gandely, and that so costlye and changinglye: I feare, it is so Lucifer-like, that wythoute wée chaunge oure copie, (and that wyth spéede) we shall rather fall wyth Lucifer into Hell, than mounte into Heauen wyth Christe. All Gods creatures from the beginning doe kéepe their order and fashion, wherin God created them (but onely man, for whome GOD made them all) who though he is the most reasonable creature on Earth of all other: who thoughe héehath the moste occasion to kéepe good order of all other, and for whome though GOD hath done more, than for all other: yet héeis the moste out of order of all other. Consider the sensitiue creatures inferiour to manne, whiche are beastes, birds, fishes, wormes, flies, and all other such like, and you shall not sée one of them, but are of the selfe same fashion, order, and qualities, as they were aboue fiue thousand yeares since, when God first created them. Yea and all well contente therewith, and looke for no newe fashion. Marke the vegetable creatures, whether they kéepe not their old fashion stil or no: hath not ẏ Primrose, the Cowslop, the Deasie, the Marigolde, the Rosemarie, the Lillie, the Apple trée, the Walnut trée, and all other Hearbes, Wéedes, trées, and plantes, the like floures, leaues, stalkes, rootes, fruite, colour, smell, taste, vertue, and qualities, that they had the last yeare: and haue alwayes had since their first creation: consider the Minerall creatures, as stones, sulpher, allum, and golde siluer, leade, tinne, and the other mettals, whether they doe not reteyne still their olde forme and fashion that they haue euer had or no: so that euery one may knowe them by their old fashiō that sées thē: ¢ yet man ẏ God hath made lord ¢ ruler of al these things, ẏ kéepe their olde order and fashion (that should kéepe himselfe ¢ all things in order) doth so disorder and vnfashion himselfe, that you will not take hym that was last yeare, to bée himselfe thys yeare: neyther

Marke this well.

Herbes and trees keepe their old fashion.

Neither in apparell, countenaunce, behauiour, gesture, nor perhappes in qualities nor maners, and no maruel though we doe not knowe them to be themselues, for I feare they themselues do not know themselues.

OMEN. Truely I neuer heard of more preaching and lesse following than is there by your sayings, but if they would do as we doe, they would bring forth better fruites than they do.

Note this.

SIVQILA. How is that I pray you?

OMEN. We do not come rashly to heare ỹ word of God. For we make a full accompt that when the Preacher doth speake: that then God himself doth talke vnto vs: And who will not go willingly and reuerently to heare God speake, to auoyd our damnation?

Marke this.

SIVQILA. Of truth none vnlesse they be mad, for what if a worldly Prince should determine to goe into a Citie or Countrey, all the inhabitauntes whereof were rebels and traitors, and would with his owne mouth not only tell thē that he did frēely pardon them of their rebellio and treason, but also would giue to euery one of them his house, or farme to dwell in during their liues without paying of any rente, tares, subsidies, or any other charges? would they not with great gladnesse, decentnesse, reioicing & willingnesse come thither, and most reuerently heare that good King speake?

Worthy the noting.

OMEN. Or else they were worthye to haue a rebelles reward, that is a rope.

SIVQILA. Thē they are worthy to be hanged eternally in hel, that wil not most gladly, willingly, ioyfully, decētly, soberly, and most reuerently come to heare the eternal God the King of heauen himselfe speake, who doth pronounce not only vnto vs his frē and generall pardon in forgiuing and sauyng vs by the deathe of hys owne onelye Sonne Iesus Christe from euerlasting damnation in Hell fire, (which wē iustlie haue deserued by our detestable dēdes) but also promiseth vs to dwel with him for euer in Heauen in his own kingdome, in such cōtinual ioy, pleasure, peace,

happi-

happinesse, quietnesse and rest, as none wyth penne can describe, with tong can tel, nor with heart can thinke (so that we wil followe and obey his worde) which to heare, marke, remember, and obserue, it stands vs vpon.

OMEN. You haue spoken moste truly & reasonably. For if wee do willingly and reuerently heare an earthly Prince speake for our short and vaine profit: how much more ought we with great ioy, desire, and most humble reuerence, hear God speake vnto vs for our endlesse profit, ioy, pleasure & felicitie? Therefore (as I saide before) we make so full accõpt to heare God speake (for if we heare his word, we hear him: for God is the worde) that before we heare the Sermõ, we fall most humbly and reuerently down vpon our knees, & do pray moste hartily to God, that he of his merciful goodnesse wil so soften our hearts, that his holy word may take deepe rote therein, that he wil encrease oure memorie that we maye carrye away the good lessons that we shall heare therin, and that his holy spirit may ayd vs, guide vs, moue vs, and procure vs to bring forth the fruites of the Gospel, whiche shal be taught vnto vs therein. Marke this well.

SIVQILA. Oh it is that godly and feruent prayer that workes this worthy effect.

OMEN. Yea, and at the end of euery Sermon we pray in such order likewise, and in our priuate houses, we cease not to frequent the same.

SIVQILA. Yea, that is the way for such a seede to grow. For what is it to sowe seede vppon the grasse or greene swarde vnploughed or vndygged: euen so what is it to sowe suche a holy seede in harde and vnprepared hearts? it is for lacke of thys godlye prayer that preaching so little preuailes. This is to be considered.

OMEN. It is possible that many of youre Sermon-hearers, doe mistake the Preacher when he willes them to pray.

SIVQILA. Wherein do you thinke?

OMEN. Perhappes they take Play in steade of Pray: it

is but the mistaking of one letter.

SIVQILA. I know not whether they take it so, but I
That is very true. thinke they make it so. For many goes from the Sermon to dinner, and from dinner to play.

OMEN. And why not from ỳ Sermon to supper, and frō supper to play? It would greeue them to be halfe so long a praying, as they are in playing.

SIVQILA. A strange thyng to be wondered at, and a-
Marke well. gaynste al reason, that many do play wythout wearinesse, seauen or eight houres togyther, perhappes a whole night, to displease God and lose: but to pray a quarter of an hour, woulde tyer them to please God and win. For want of this prayer, the proude goes as proud or prouder from the Ser-
Too true. mon as before, as is seene by their stoutnesse, gesture, and haughtinesse: and the riche couetous, as greedie or greedier than before. For though they are worth a thousand pound, their eares are so deafe, their hartes so harde, and their purse so shutte, that one poore penny cannot get out to succor the poore.

OMEN. Wel, I feare God wil kéepe his mercie from the
Marke. riche that kéepes their money from the poore: and then they are in a good case.

SIVQILA. *Dines* would giue al the worlde if he had it, to be out of Hel, and rather than they wil part wyth a peny, they wil goe to Hel. *Iudas* dyd more for money, than money wil or can do for him: for money hath brought hym to Hel, but money cannot bring him out of Hel. Therefore, woe be to that money that makes them be so madde, to lose the presence of God, for the company of the Diuel.

OMEN. Truly you would wonder to see how the people wō bs of thēselues, immediatly after ỳ preaching is ended, do come flocking & thronging one another to ỳ preacher, to whō (being a man of such godlynesse, conscience and credit) they mosse willingly, freely, & liberally do deliuer mony according to their abilitie for him to distribute to ỳ poore, as he shal thinke their necessitie shal require: and you wil not be-

léeue

lieue how they pʳeaſe to be one aſoʳe another: and it is no ſmall ſumme that is thus giuen at one Sermon.

SIVQILA. Do they thus at euery Sermon, & throughout all your Countrey.

OMEN. Yea truly.

SIVQILA. I neuer heard of the like. I haue ſéene many godly collections at the end of Sermons: but they haue bin perſwaded and moued thereto by the pʳeacher foʳ ſome one pʳiuate perſon oʳ purpoſe. But ſo commonly, vniuerſally, willingly, liberally and ſo earneſtly, I neuer ſaw any. Indéede there is a great ſoʳt with vs, that goe haſtily, and willingly, and thʳong one gnother, ſtriuing who ſhall pay firſt.

OMEN. Wherefoʳe? to relieue the pʳe?

SIVQILA. Nay, ſkant to ſo good an vſe.

OMEN. Whereto then?

SIVQILA. Foʳſoth to ſée Bearbaitings, Bulbaytings, Playes, Vauters, and Tumblers, the moſt parte of which people, I thinke, are ſuch as ſeldome heares ſermõs. Therfoʳe the leſſe maruell, though they ſpend the time vainely, and conſume their money fondely. But the riche Sermon hearers, befoʳe mentioned, whiche loue goodes moʳe than goodneſſe, and money moʳe than mercy, I wonder at them, foʳ though their gréedineſſe will not ſuffer them to giue one grote, nay noʳ any thing at al to their naked & néedy neighbour, neither the plaint of the pʳe can make them take pitie, to giue one peny: yet the ſame perhaps within a while after will not ſticke to ſpend halfe a crowne oʳ ten groates at the leaſt, at the Tauerne, on their feyned friend (perhaps pʳiuie foe:) yea and will not ſticke at a dinner oʳ ſupper, to ſpend in greate chéere and ſuperfluous fare, foʳ clawbacks, flatterers, & Sicophãts, thirtie oʳ foʳtie ſhillings (I will not ſay foure oʳ fiue poundes) without any remoʳſe, grudge of conſcience, oʳ any care oʳ remembʳance of the pʳe, who they ſaw that day like to periſh, the fourth part of which ſuperfluous dinner oʳ ſupper would haue ſuccoured a ſtoʳe of them well a ſeuennight.

The harde harted and riche Sermon hearers.

They were better suppe with God than dine with Diues.

OMEN. They are *Dines* diligent Disciples, therefore the Diuell will bid them with *Dines* to dinner.

A wonder indeede.

SIVQILA. A dolefull dinner will that be, where in stéd of fine fare, they shall be fed with furious flames of euerlasting fire. Is it not a wonder to sée how couetous and niggardly they are in sparing a penny or a groate, that mighte help them to Heauen: and how prodigall and liberall they are in spending a pound, to bring them to Hell?

OMEN. Our riche men are so charitable, and so pitifull to the poore, that if they sée any poore, blinde, lame, soare or naked in the strétes: (as seldome there is anye such) they do not onely call them home with them, and giue them fode and rayment, but also will gette Chirurgians to helpe, and pay them for healing of them. And they will not go to dinner or supper, before they themselues haue called their most poorest neighboures to dine or suppe with them: and when they depart, they will giue money to some of them, clothes to othersome, and fode to othersome, as their necessity doth require.

SIVQILA. But they sitte at their doores, and happy they may do so.

OMEN. Nay they are set at their owne table: yea and that aboue themselues. For they are assured by Christes owne words, whatsoeuer they giue to the poore, that gyue they to Christ. And séeing they séede Christ, they thinke that Christ is worthy to sit aboue them.

The wicked and cruell vsing of the poore.

SIVQILA. Oh blessed people that are of that beléefe, for their beléefe therein is most true. The poore with vs, would thinke themselues happye, if they mighte haue a messe of potage, or the scraps that come from the rich mens tables, two or thrée houres after they begin their dinner or supper, and to haue the same giuen them at their doore. But many of the sayd rich grédie guttes, caring for nothing, but for the filling and filling of their own backe and bellie, can not be content to go by their poore pitiful brethren and giue them nothing, but they will most vncharitably, and vnchri-

stianly

stianly rebuke them, chide them, rattle thē, yea, and threat them, that the poore being checkt of them that should cherish them, are almost driuen to dispaire.

OMEN. Well, they shall stand more in neede of Christ at the last daye, than the poore stands in neede of them at this day. And then if Christ shoulde rebuke them, chide them, or threate them, it will be wrong with them: for now, though they wil not relieue or help the poore, yet there be other that can and will: but then, if Christe will not help or relæne them, there is none other that can nor will, except the Diuel can helpe them, whome they find readie and at hande to do for them as he hath done for *Dines* and *Iudas*, whose friendeshippe when they once feele, they will be sorie (but too late) that they refused the fauoure of Christe for the friendshippe of the Diuell.

Marke this well.

as good hee without his help.

OMEN. Well, the riche with vs haue a greater respect to the fauor of Christ belike, than ỹ rich with you haue: for al is too little we think, that we giue to the poore, for Christs sake: though they thinke all is too little that they spend on themselues, for the Diuels sake.

SIVQILA. In deede they haue a godly respect if they do so: for, if they giue all to the poore for Christs sake, and leaue themselues nothing, can all the money they haue spente on themselues? can all the goodes they haue giuen to their children? can all the fines they haue payde for Farmes? can all the presents they haue giuen to great menne? can all the money they lay out for Merchandise? can all the mony they lende to Vsurie? or can all the mony they spend on feasting their friends, bring the like gaine? no I warrant them. For, they shal haue no recompence nor gaine for that they spent on thēselues, vnlesse for that they spend voluptuously, vitiously, excessiuely, and vainely, which the Diuel wil reward them for in Hel. And as for that they giue to their children, they may happe haue a thanke, and peraduenture be suffred to beg if they chaunce to stand in neede. And for their fines, they haue an earthlye Farme for a selue yeares, and per-

No money laide out can bring such a gaine, as that which is giuen to the poore for Christs sake.

haps thrust out ere the yeares be halfe ended: and for their presents to great men, they may happily haue something, and giue three giftes ere they get one rewarde: and though they obteyne the thing they require, yet it can be no better than an earthly gifte, that is got painefully, kept carefully, and lost sodainely: And what is gained by the money layde out for Marchandise: is not the ship and al the merchandise lost sometimes: is it not solde sometimes to suche as neuer pay therfore: is not much therof somtimes cõsumed by vnthrifty seruants: nay, is not ỹ Merchãts throate somtimes cut for the mony he toke therfore: And though none of these things chaunce, the greatest gaine that the Merchaunt can haue, is to be riche, build faire houses, fare finely, and goe trimly, which, if he vse vngodly, and bestowe vncharitably, he shall gaine therby hel fire eternally: and what wil be the gaine they shal haue for their mony lent to vsurie: Forsoth they shal not dwel in ỹ Lords Tabernacle: where then: truly in Hell: for they that shall not dwell in Heauen, of force their habitation must nedes be in Hell, where they shal pay a greater vsurie to the diuel, thã they receyued for the loane of their mony. And for the feasting of their friends, they shal haue faire words, double thankes, another feast for it, and counterfayte countenaunces, and if they chance to come to pouertie or to decay, they will recompence thẽ with a frowning face, a loftie loke, and a disdainefull spẽche: and they maye be as bolde to begge a pẽce of bread at their doze, as they were bold to sit at their table and fare of the beste: but for that they giue to the poze for Christs sake, they giue the same to Christ, & can that be lost they giue vnto Christ: no truly, for he will not only succour them, defende them, & fede them in this world therefore, but also wyll giue them the Kingdome of heauen to dwell in for euer. And thus for giuing Christ a little worldly trash that he giues vs before, he giues vs the greate Kingdome of Heauen, farre passing all the kingdomes of the world.

OMEN. Spende what they will, lende what they wyll,

and

and giue what they wil, al is but loſt in comparíſon of that that is layde oute on thys ſorte to the poꝛe foꝛ Chꝛiſtes ſake.

SIVQILA. Therefoꝛe what wicked wꝛetches are they that are ſuche niggardes to Chꝛiſt, that is ſo lyberal to thē? How would that man be pꝛayſed, eſtæmed, and loued, that ſhoulde giue that poꝛe man a hundꝛeth pound a yeare, that lends willingly foꝛ his loue one peny out of a groat whych he befoꝛe gaue him? then howe muche moꝛe ſhoulde we eſtæme, honoꝛ, loue, and obey Chꝛiſt, and thinke al to little that we do oꝛ can do foꝛ Chꝛiſt, whyche doth not onely gyue vs here al the woꝛldly riches we haue, but wil gyue vs the kingdome of Heauen, if we beſtowe on the poꝛe foꝛ his ſake part of this vaine woꝛldly goꝛs whiche he befoꝛe hathe gyuen vs? What if God ſhould kæp the Sun that it ſhold not heate the earth? the raine that it ſhoulde not moyſten the earth? and ſhoulde ſtay the graſſe from growing, the coꝛne from encreaſing, the trées from bearing fruite, and the fiſh, birdes, and beaſt? from bꝛæding? What riches ſhould the welthieſt and pꝛoudeſt of vs all haue? what foꝛde ſhould we foꝛde on? where ſhould we haue garments that make vs ſo gay? howe long coulde we liue? then (this well conſidered) they are farre vnwoꝛthy to haue eyther foꝛde oꝛ raymente, oꝛ any other things in this woꝛld at Gods hand (much leſſe in the woꝛlde to come,) that wil not giue part of that to the poꝛe, foꝛ his ſake that hathe giuen al befoꝛe.

They are wicked wꝛetches indeede.

Suche a one is woꝛthye to be pꝛaiſed & loued.

Marke them that are moꝛe woꝛthy of loue & pꝛaiſe.

Cõſider this.

OMEN. There is one woꝛthye ſentence that Chꝛiſte ſpake that is muche conſydered, and greatlye folowed of vs.

SIVQILA. What is that I pꝛay you?

OMEN. Whatſoeuer you would that men ſhoulde doe to you, euen ſo do yee to them: Thys ſentence is paynted on the poſtes of houſes: and there is ſuche a ſtraighte Lawe wyth vs, foꝛ the doyng accoꝛdyng to thys ſaying, that if they followe it not foꝛ the loue of Chꝛyſte, they dare

dare not breake it for feare of the penaltie that belongeth to it.

SIVQILA. How is that?

OMEN. Forsoth as they doe, they shal be done vnto: for there was with vs a very rich man that came by a poore naked lame soule that lay in the colde, who though he lamentably and pitifully cryed out of the saide riche manne, for to haue some releese or succor, he did not onelye chide and rate at him for asking some almes of him, but also went awaye, and gaue him nothing at al: wherof, when the Ruler of the Citie there hearde, he sente for the said churlish rich man, and asked hym what the sentence of Christe was, that was commaunded so straightlye to be kepte amongst them: and the saide riche man saide, Whatsoeuer you would that men shoulde doe to you, euen so do ye to them: then the sayd Ruler of the Citie cõmanded that he should put off his clothes, and then he was compelled to sit in suche poore, thynne, and beggarly ragges, as the poore man did, in the open streete, a whole day togither, and none could be suffred to giue him al that while, either meate, drinke, or clothes, or any other thyng to succour hym: and at night he was brought before the said Ruler againe: when he asked hym, whether he had done to the poore man, as he woulde be done to himself, and he answered no: and then the Ruler said to him, as you like this your selfe, doe so to other. And then all the riche mans clothes that he did weare at that time, was giuen by the ruler to the saide poore man. Whiche worthy example dyd so much good, that what for the loue of God, and what for feare of the law, the poore euer since with vs haue bin maruellouslye well succoured and relæued.

A couetous man wel serued.

SIVQILA. Truely me thinkes it is Too good to be true: but if it wer true, he was as wel serued as he had deserued. Oh if two or three of our rich, ful, & fat cormorants that are so pitileſſe, disdainful, and vncharitable, to poore, hungrye, naked and needy, were vsed in such sort, so many would not goe so stoutly, proudly, and carelesly by the poore wythoute

giuing

giuing thē ſomething, as they do, if they ſhould be done to as they do to other, they would quickly ceaſe frō doing that they doe: they would do more for feare of one dayes hunger or colde on the earth, than for feare of an euerlaſting hunger and burning in Hell. Well, happie are the poore that take their hunger patiently. But I pray you take the poore (with you) their pouertie patiently, or not?

OMEN. The patience of the pouertie with vs palleth, for they are ſo well inſtructed in the ſcriptures, that they know The poore in ſpirit are ſo bleſſed, that theirs is the Kingdome of Heauen, not that worldly pouertie makes them bleſſed, vnleſſe they be withal, humble, meeke, gētle, patiēt, louing, faithful, and godly. And they think themſelues in this caſe, more richer in their great and extreame pouertie, than the richeſt king on the earth: For poore *Lazarus* that is in *Abrahams* boſome is ſuch a pleaſant patterne, and the rich glutto ſo fearefull an example vnto them, that the poorer they are, the more ioyfull they are: and the richer they ware, the more ſorrowful they are: knowing that riches are ſnares to plucke them from God, and Pouertie is a meane to helpe them to Chriſt. It is as hard to find with vs a murmuring, impacient, or vngodly poore man, as it is eaſie to finde with you a proude, churliſh, and vncharitable rich man.

The patience of the pouerty in Mauſun.

SIVQILA. Then belike all the impatience, and wickednelle, is in your poore women.

OMEN. As all the Humilitie and charitie is in your rich women. What I ſayde of our poore men, I meant the ſame of our poore women.

SIVQILA. Surely I neuer heard of ſuche a Countrey as yours, before this day, for of all other people with vs, the poore is the moſt out of frame, eſpecially the beggars, for they ſeldome or neuer come to the church, neither heare the words of God: whereby they are giuen to ſuche ydlenelle, drunkēnelle, fighting, brauling, ſwearing, curſing, and moſt vngodlye liuing, that it greeues me to conſyder theyr eſtate.

The poore moſt out of frame.

OMEN. What, haue you no lawes to bridle them?

SIVQILA. Yes, the vile Roages are burned thorowghe the eares, and if they be taken after a roaging, they are hanged.

OMEN. Then you are sure that they will roage no more. They that may and can worke, and will not, it is meete they should be punished: but they that woulde worke, and cannot haue it, they are worthy to be fauoured. Therefore, as due correction ought to be for the one, so prouision for worke ought to be for the other.

Marke this.

SIVQILA. We haue very good Statutes ordayned for them both: but if the Statute for the said prouision were as well prosecuted, as the Statute for punishing of Roages in some places is executed, then godly exercise should be more vsed: Idlenesse the roote of euil, would sone be banished: the poore and needie the better chearished: the riche and wealthy a great deale lesse charged: fewer Roages and Vagabondes whipt, or punished: the Countrey and Commons greately enriched: and God therewithall verye well pleased.

OMEN. I perceyue you haue manye good lawes, and euill kepte: but we haue but fewe, and very well kepte. I thinke God doeth plague youre wicked poore, with churlish and vncharitable riche: for, if youre poore were as godly as ours, God woulde make the riche as mercifull as ours.

SIVQILA. Surely I haue seene a godly disposed man with vs gyue twelue pence equally among foure, and deliuered it to one, bidding hym, that the other three shoulde haue their partes in it: who, after the giuer was gone, the vnthankefull wretch kepte all to himselfe, and would giue the reste neuer a whitte: whiche couetousnesse, enuye, and spyghte of the poore, maketh manye other fare the worse.

A greedy part of a poore mā.

OMEN. Yea, at their hands that woulde faine make an excuse to spare their purse: but the godly will not consider

the

the maners, but the néede of the poꝛe. It were a wonder foꝛ you to sée the maruelous desire that our people haue to help oꝛ to reléeue the pooꝛe: foꝛ, if it be once noysed oꝛ bꝛuted that one is in gret necessitie, oꝛ fallen into pouertie with vs: immediatly as soone as they heare of it, such a company wyll goe thither, some one on hoꝛsebacke, and some on foote, as though it were to a Faire, and wel are they that cannot only come thyther with the foꝛmost, but also that can giue the most money to reléeue him withall.

SIVQILA. There are some wyth vs, that make greate haste, and runne apace when men are sodainely decayed oꝛ empouerished, but not to such purpose as they runne wyth you.

OMEN. Howe then I pꝛaye you?

SIVQILA. Foꝛsooth, as soone as any are sodainely decayed oꝛ empouerished, they, to whom they owe money, oꝛ are endebted, wil make haste, oꝛ runne apace, to seaze the reste of their goods, oꝛ to arrest their body, and to cast him in pꝛison.

OMEN. Oh what vyllainous wꝛetches are these, that is, as though one were wounded & an other to come after and kill him out right. O mercilesse misers, how can they looke foꝛ mercie at Gods hande when they shall stande in néede, that doe shewe such extremitie to theyꝛ bꝛethꝛen when they do stand in néed? Would they be content to be empꝛisoned, when they stand in néed to be pityed? oꝛ would they be contented to be whipped, when they haue bin scourged befoꝛe?

SIVQILA. I knew one that was empouerished bothe by the losse of the sea, and by suretiship, yet notwithstanding, hée was cast into pꝛison of his cruel creditours, who hauing not sufficient left to satisfie them, offered to giue them all that he hadde, and to leaue himselfe nothing in the woꝛlde but the simple clothes he went in, (whyche were not woꝛth the value of a noble) & yet these mercilesse wꝛetches would not release him out of pꝛisō, but kept him there, saying, they would make Dice of his bones, if they hadde nothing else.

I beléeue these will be deare Mice when they dwell wyth the Diuell. I perceyue they hadde rather be cruell for the fiendes fauour, than to be mercifull to haue the grace of God. But by that time they haue line as lõg in hel, as *Dines* hath done, they will thinke they haue gotte̅ final gaines for the crueltie they haue done. O wicked wretches, howe were they bewicht, by keping him in prison? He should be power, wherby they were neuer like to haue theyr own, and by setting him at liberty, he might be the rycher, wherby they might obtaine ther own: and furthermore, if he should die in prisõ, his death did not only discharge his debt, wherby they could neuer recouer any thing, thogh he were worth a thousand pound, but also God wold so reuenge his cruell death on them (vnlesse moste heartily they repented the same from the bottom of their hartes) that they should haue lyne in an euerlasting prison, in the flames of infernal fier, and intollerable torments of Hell for euer, wich is an other maner of imprisonmente, than they didde or could prepare for hym.

OMEN. Wel, your forefathers shall neuer get so muche good by ther crueltie, as we shall doe by oure Charitie. As I tolde you before, all our whole Countrey is giuen to be maruellous mercifull, and to be altogither charitable: for they are of this beléefe: that Christ, for whose sake they help their poore brother, wil not only blesse the rest of their goods the better, and prosper their trade and doings, whereby they shal be ten times ryeher in thys world: but also that he will reward them after theyr death with the Kingdome of Heauen.

Marke this well.

SIVQILA O happy people that haue this beléefe, & oh blessed Country that loues Christ so wel: yet I think if our grédy gatherers did beléeue, that Christ woulde send them ten times as much as they should bestow on the poore, they woulde go as thickly, runne as quickly, & giue as liberally to the poore, as your countreymen do, for their harts: but yet by ẏ way, more for the grédines of the gain, thã for ẏ loue

of

of Christ: and more for the encrease of their goods, than for the kingdome of Heauen. But another thing I haue to aske you: are the wiues obedient to their husbands with you?

OMEN. There are no wiues on the earth more obedient to their husbands than ours be.

The wiues of Mauqsun are most obedient to their husbands.

SIVQILA. Then I beleeue they haue louing and carefull husbands.

OMEN. What else? For they will go without themselues, rather than their wiues should lacke. And you shal not find in all our Countrey one, but that is so carefull for his wife and familie, that he thinkes no trauayle too much that he takes for the maintayning of them.

SIVQILA. His wife doth hir diligence likewise, doth she not?

OMEN. Be assured of that, for she is as great a sauer as he is a getter. And she sées that hir seruants loyter not, but labour: and the least child she hath, as soone as it is able to do any thing, shall not be suffered to be idle. And euery of them shal be put to that wherto they are most apt: not one of them, but as soone as they can speake, they are taught to say the Lords prayer, and the Christian profession.

Their children well brought vp.

SIVQILA. And is this generallye vsed throughe your whole Country?

OMEN. Yea in déede is it.

Children as euill brought vppe.

SIVQIA. Some with vs, whose parentes feare God, are brought vp in the same order (thanks be to God.) But truly the most of our youth, especially the poorer sort, are so fondlingly, fondly, wantonly, and idely brought vp, that it is a griefe to the godly, anoyance to their neighbours, a sorrow to their Fathers, a mischiefe to their mothers, and a dolefull destruction to themselues at the last.

A law for the father that bringeth not vp hys childe well.

OMEN. Haue you not a law for the punishing of the Father that so brings vp his children?

SIVQILA. No truely.

OMEN. Then we haue. For if any child with vs cannot either reade or say the Lords prayer, and the Christian pro-

fession at fiue yeares of age, so that he or she can speake. And if anye other childe be ignorantly, rudely, or disobediently brought vp, the father of that childe shal (if he beare any auctoritie or office) immediately be put out of the same. For we hold, that they that cannot order, rule, or gouerne their children and families, neuer wil gouerne or order any great charge or office in the common wealth. And also euery such negligent Father, if he be rich or able, shal not onely put euery such child so ignorantly brought vp, into a place there next for such purpose ordayned, called the house of good eduction, and pay for their teaching, feeding, clothing and other necessary charges: but also shal pay for the teaching, feeding, clothyng, & other necessarie charges, & bringing vp of so manye of hys nexte poorest neyghboures children in the same house of good education, as he is constrayned to put and find there of hys owne.

SIVQILA. But what if suche Father be not able to doe thus?

OMEN. Then he shall receiue twenty stripes, euery moneth once, vntill hée haue trayned hys children Christianly and obediently, according to the order of oure Countrey.

SIVQILA. It may be, that the children so rudely broughte vp haue no Father liuing.

OMEN. Thē their mother, or they, in whose keeping they are, shal performe the same (if they be able) or else suffer the punishement, if they be poore.

SIVQILA. And is this good order thoroughly executed with you?

OMEN. Yea indéede is it, and that as wel on the riche as on the poore.

SIVQILA. Then it hath done very much good.

OMEN. It hath done so muche good, that it is harde to finde in all our Countrey, one childe of fiue yeares of age, that cannot say the Lordes prayer, and the whole Christian profession, or anye other that is rudely or disobediently

brought

brought vp.

SIVQILA. Surely you are to bée commended for this worthye order: but muche more to be prayſed for the generall executing thereof. Truely there is neyther penaltie for the riche, nor punishmente for the powre with vs in thys caſe. For if there were, ſo manye of our youth would not be in principles of Chriſtianitie ſo ignoraunte, to their parentes ſo diſobediente, nor in their doings ſo rude or inſolent.

OMEN. If you haue ſuch, or as good, I thinke they wold rather bée omitted than obſerued: as well on their partes that ſhoulde ſée it performed, as theirs that ſhould ſée it executed. And then as good neuer a whitte as neuer the better.

SIVQILA. In déede you haue ſayd the trueth: for what throughe fauour and friendſhip, what through flatterie and feare, and what through negligence and recompence, many good lawes and orders are both euill kept, and euill executed.

OMEN. No marueil, for ſlacke executing of lawes, makes euill keeping of lawes: but execute lawes broken ſeuerely at firſt on a few, and the ſame lawes after wyll bée well kept of many. The proofe whereof none knowes better than we. Note this well.

SIVQILA. But what order haue you for diſobediente children to their parẽts, of more riper yeares: and ſeruants to their maiſters?

OMEN. Surely there is none ſuch with vs now. But our law is, (whiche if it be broken it is ſurely executed) that if anye betwéene a dozen yeares of age and twentye, are diſobediẽt, and will not be ruled nor do their dutie as well to their Parents as Maiſters, neyther by anye gentle or faire meanes, neyther by ſufficient correction: euery ſuch a one ſhall be bound prentiſe vntill they ſhall be thirty yeres of age, with ſuch maiſters as be able and will rule thẽ. And if at any time during the ſaid yeares, they go or ſteppe aſide

from

from their said maisters: then they, during their liues, shall be the kings bondmen of our Countrey.

SIVQILA. It may be that their maisters crueltie may be the occasion of their going, and then it were against reason that they shoulde be both vsed cruellye, and also made bondslaues.

OMEN. You haue sayd well: but if it can be proued that their maisters haue vsed them otherways than they ought, or that they haue lackt either meate, drincke, cloath, sufficient lodging or rest: then their maister shall forfeyte the fourth part of his goodes, which shall be sold and equally diuided among ten of his most poore neighbours that dwell next vnto him: and they shall be put to other to serue.

SIVQILA. You make your orders ỳ straighter, that you might haue few offendors. But how vse you them that are disobedient, and misuse their father and mother after they are twentie yeares of age?

OMEN. If their parents be poore, and they poore, they receyue on their bare skinne thirtie stripes with a whippe thirtie dayes togither: and if they be poore, and their parẽts rich, then they shall neuer haue any of their fathers or mothers goods or lands, neyther shall their fathers or mothers relieue them or cause them to be relieued with any of their goodes or liuing, in paine of forfeyture of all that they haue. And if the child be riche and the parentes poore, then the one halfe of his goods and lands shall be giuen to his parentes, to help them withall: and the other halfe shall be solde, and the money shall equally be giuen and deliuered to tenne of their next poore neighbours children that are most obedient to their parents, and that are of most honest behauiour.

SIVQILA. Truly an excellent good order. For thoughe they feare not to breake Gods commandement in disobeying their parents, yet whipping, the losse of their lands or goods that they haue, or the goods and lands of their parẽts which they are like to haue, feares the to disobey or misuse them. And the giuing of the disobedient persons goodes in

such

such order, makes poore mens children striue to excede one another in obedience, and honest behauior. But what if any be rich or wealthy, or come to promotion, and wil not help, or relæue, or succour their Parents, driuen to miserie or pouertie.

OMEN. Of truth, we haue such a worthy law therefore, which hath bæne so straightly executed on three or foure offenders, that neuer any since durst breake the same. One example whereof I will shewe you, whythe shall be sufficient for your vnderstanding and liking I hope.

SIVQILA. Declare it I pray you.

OMEN. A certaine Merchant man wyth vs being very rich and wealthy, brought vp one of his childrē in learning and other speciall qualities, sparing no cost for the trayning him vp: for he estæmed him aboue all the reste. Who after throughe his witte, learning, and other excellent qualities, grew more and more in estimation and wealth: so that at ỹ last the king did so fauour & estæme him, that he vsed him in his most secrete and waightie affaires, whose father (the Merchant) partly by euill seruants, partly by euill debtors, but chiefly by great mishap and losses on the Seas, ought a great deale more than he was worth, and so came sodainely to great pouertie & penurie. Who, hauing none other stay to sticke to than his sonne, that was thus highly promoted, went to his sonne, making a full accompt that he should not lacke at his hands whatsoeuer he nēded. Whom, when his sonne sawe in such a poore case, he did not only refuse to help or relæue him any thing at all, but also thought scorne to take him for his father, and gaue him a flat answere, that if after he troubled him any more in such sort, he would make him fast for lying. And so he flang away in a fume. Wherewith his poore father was in such a perpleritie, that he knew not well what to do, loking least of all other that this his son would so serue him, cōsidering he loued him aboue all ỹ reste, bestowed more on him than of all the rest, and trusted to hym more than to all the reste. But bæyng nowe pinch

with extreame necessity, and taking his sonnes ingratitude so earnestly, he was fully determined to complayne to the King, being assured that he would heare him speake gētly, iudge according to equitie, and performe iudgemēt spedily.

SIVQILA. Yea, but perhaps he might wait there a good while, ere he could speake with the King.

OMEN. No truly, for cōmonly one whole houre togither in ỹ forenoone, and one other houre in the afternoone, the K. sits openly in his gate, that any may cōplaine to him there that hath cause, for that place & time is only for cōplaints.

SIVQILA. If the Kings with vs shoulde vse this order, it woulde growe shortly to a disorder: for there woulde bee so many complaintes, that they woulde goe neare to thrust the King out of his Chayre.

Marke. OMEN. Yea: that is a token that the Rulers & Iudges do not execute their Offices truely and diligently in the countrey far from the King. For, if they did, they woulde not go so farre to complaine, that might haue equitie neare home. But our King is not so troubled, for we haue so fewe offenders, that we haue few complayners.

SIVQILA. Then proceed I pray you: what did the poore Merchant then?

OMEN. He wayted against the nexte day when the King came to sit in the gate, with whome he was sure his sonne would come: whom as soone as he saw, he kneeled humbly before the King and said: Oh King, what is that son worthy to haue, that wil not help nor succour his father, being falne from great wealth to powertie: neyther will acknowledge him for his father, though his father loued hym moste tenderly, & bestowed on him liberally, & brought him vp learnedly? To whome the king said: whē I see him, then I will tel thee what he is worthy to haue. And, because we wish to haue him before vs with speede, we will send one of our seruants for him, therefore tell vs where he is. Then saide the poore man to the king, your Grace shal not nede to send for him: for he is here alredy. And thē he pointed to his sō & said:

This

This is my vnkind sō, whō you haue thus promoted, which had neuer come to this, if I had not bestowed so much in the bringing of him vp. But it is oftē seen, ỳ when ỳ father doth most for his child, ỳ child doth least for his father. And those childrē, whose parents do pāper most: those parents in nēd they do succor the lest. Then the K. turned to the lord, being one of his priuie counsel (which was the sayd merchāt mans son) saying: how say you my L. is this poore mā your father, ỳ you haue refused to succor, & disdain to take for your father: then he said to ỳ king, I know not whether he be my father or not. Indeede said the K. he is a wise child that knowes his own father: but is this he that brought you vp in stead of his son: then he answered the king: I cannot deny but that this is he that brought me vp, & whom I then toke for my father. Was not your mother his wife whē you were born (said the king:) yes truly said the L. Thē the king said to him again, do you know that you haue any erthly father besids him: no truly said he. O harlet said the king, to excuse thy pride and presumptiō, into what mischiefs hast thou brought thy self: if this poore man be not thy father, as thou semest to deny as much as in thee lyeth: the greatest gain ỳ thou canst get therby, is to make thy mother a whore, thy self a bastard, and thy father a Cuckold, which is but a slender recompence to him and thy mother for their great pain & expēces in their bringing thee vp. If he had bin but thy foster father, & his wife thy foster mother, being recompenced at ful for thy fēding, clothing, & education: yet thou art bound by the law of God, by the law of nature, & by ỳ law of friendship, reuerently to vse thē, louingly to receiue them, boūtifully to reward thē, & in their necessity as a cō to relēue them: much more thine own father. What if they had suffered thee to starue in thy youth for lack of food & rayment: how couldst ỳ thē haue liued: therfore thou owest thē for thy life. And what is a sufficient price for ones life, who can truly iudge: and what if they had not brought thee vp in learning & knowlege to their great cost & charges: how shouldst ỳ thē haue attained to this promotiō

thou arte: Oh vile varlet not worthy to liue, howe can I perswade my selfe, but that thou obeyest me rather for reward, than for loue: for, if thou disdainest & refusest thy most louing and natural father in his pouertie, where ther is no daunger, how quickly wouldst thou forsake me if I stod in nede of thee in any great danger, peril or necessitie: therfore how durst thou be so bold to dissemble with vs, and to abuse our Maiestie with thy flattering fawning al thys while: for how canst thou be faithful to thy Prince, that arte false to thy Father: and therewithall the King cast on him a fierce and frowning countenaunce: whyche when the sayde Lord perceyued, he did fall downe before the King on his knees, and desired hys grace to pardon him. To whome the King said, if thou hadst perceiued, that we had little regarded this thy pore Fathers complainte, thou wouldest then haue fed vs with one fable or other, and so faced out thy pore Father before our face. Or, if we shoulde haue potted him vnder so some other to declare his cause, & not to haue heard it our selues: then thou wouldst haue found such meanes, that either he shold not haue bin heard, but put off with fair words frō time to time, or to be threatned or imprisoned for presuming to complaine on such a noble man that is so nigh our person: as thoughe suche as you, had auctoritie to do what wrong you list. But now, bicause thou seest ỹ we haue heard thy pore father attentiuely, and taking this thy vile facte most hainously, and meane to giue iudgement without partialitie: therfore thou humblest thy selfe vpon thy knees before vs, more (I am sure) for keping thine estate, for preseruyng thy lands & goods, and for fear of punishement, thā for offending of God, angring of vs, or for misusing thy father. Therfore thy kneeling is cōpelledly, not willingly. And for that we haue giuen great charge & commandment throughout our realme, for the obseruing of this notable sentence of Christ, As you would that other shoulde do vnto you, euē so do yee to them, betwēn one stranger and another, the breakers wher of are punished, & wel worthy then thou oughtest

Marke.

Truly saide.

with

with great reaſō to be much more puniſhed, for nothelping, or denying thy louing father: and becauſe thou haſt done to him as thou wouldeſt not haue him do to thée, thou ſhalt be done to, as thou haſt done to him. Therefore my iudgement and ſentence is, that preſently thou ſhalt be depriued of all thine honorable eſtate and offices whatſoeuer: al which we wil beſtowe on ſuche as we thinke worthy thereof: and all thy lands and goods, whereof nowe thou arte poſſeſſed, wée clearly take from thée, and doe gyue al the ſame to thy pore father here, whome thou diſdayneddſt or denyedſt: ſtraightly commaunding and charging him, that he ſhall neuer gyue thée, nor ſuffer thée to enioy any part therof, neither ſhal ſuc cour nor releéue thée therewith: and the apparell that thou doſt nowe weare, he ſhal haue, and thou ſhalte haue this thy fathers pore attyre, and weare it likewiſe: and thou ſhalte humble thy ſelf to thys thy father, but he ſhal not onely refuſe to releéue thée, but alſo ſhal refuſe thée for his ſon. And alſo my iudgement is, that thou preſume not at anye tyme hereafter to come in our preſence, neyther wythin ſeauen myles of our Court, vpon paine of death: And this is oure finall ſentence and iudgement, whych ſhall not be reuoked. And when the King had thus ſaide, a great ſorte did reioice, that they had ſuche a king, that did giue ſo ſeuere and righteous iudgement of that wicked ſonne, not regarding him, thought he was of ſuche honor, and ſo highly in his fauour. The Kings worthy iudgement.

SIVQILA. And was the Kings iudgement performed in ſuch order, as you haue declared in al points?

OMEN. What elſe? not one iote therof was leſte vndone or vnperformed.

SIVQILA. Surely I perceiue your king reſpects not the offender, but the offence: the ſtrict and ſeuere puniſhing of the ſuperiors, is a ſufficient warning to the inferiors: for, the pore offender may not loke to eſcape, where the rulers that the King loueth can finde no fauor. I perceyue the kings ſeueritie tendeth to a good ende, for he puniſheth the offenders wythout any pardon, becauſe none ſhoulde offende in hope of Marke well.

that pardon. Your country is happy that hath such laws, but more happy I say, that they are so kept, yet much more happy that they haue such a kyng, I would al such sons were so serued. We thought you said, that al the wiues with you are marueilous louyng and obedient to their husband.

OMEN. I said so, & I wil stand to it, for I assure you, if the loue and obedience of women were loste, it might be founde in them, al the wiues in the world may learne to loue and obey their husbands at them.

SIVQILA. We haue with vs many gentle, louing, and obedient wiues to their husbandes: but that al are so, I dare not affirm, least happily I might be found a lyar. But what if a rich mā wt you yt hath a wife, doth chance to come to pouertie? wil not his wife thē change hir loue into hate, gentle spēch into chyding, & obedience into frowardnes. OMEN. It is impossible to find such a wife with vs, for they haue learned S. Paules lessō wel for that, knowing, that as Christ is the head of the cōgregation, so is their husband their head: And they remember the promise and vow they made to their husbands at their marriage, whereby, neither pouertie nor sickines, nor any other trouble can releasē thē of their obedience. But if they should be disobediēt, their husbāds may not beare them. SIVQILA. What then? OMEN. Hir husbande must persuade hir with gentlenes. SIVQILA. But what if that wil not serue? OMEN. Then the minister there must persuade hir by yt scriptures to obey hir husband aswel in pouertie as in welth, for whose persuasiōs, if she wil not amēd, then she shal be compelled to weare such an attyre, as is appointed for disobediēt wiues, which whē she wears al yt rest of the wiues wil wonder at hir, which is the greteste infamy to hir that can be, & also hir husband shal not be bound to find hir neither food, nor raiment, vntil she becom obediēt to him.

SIVQILA. That is a very good way to make them obey, if it were but for fear of famishing. But I pray you sir what remedy hath the wife, if hir husband beat or misuse hir?

OMEN. There be none now yt beat or misuse their wiues

with

with vs: but I will tell you howe one was serued with vs long since, that did beate his wife cruelly, who was as obedient and louing to him as any could be.

SIVQILLA. How I pray you?

OMEN. The woman was so godly and honest, that she tooke it patiently, and did neuer complaine on him therfore.

SIVQILLA. Who then?

OMEN. Hir neighbors that dwelled next vnto them: and whē the Ruler of the towne heard of it, he sent immediatly both for the husband and the wife, and when they wer come before him, seeing the wife so pitifully arayed with strokes, he asked the woman, if hir husband had beatē hir in that order, who said no: & then hir neighbors said to the Ruler, sir, we heard him beate hir so cruelly that we came into him & found him beating of hir, desiring him then to leaue off, but neyther the humblenesse of his wife, kneeling to him on hir knees, neither our earnest desiring of him, could once moue him to leaue beating of hir: and then we made such a noise, that more company came in, & so by strēgth we made hym to stay, or else I thinke he would haue killed hir. Then whē the wife that was beaten heard them say so, she kneeled before the ruler, and desired him to be good to hir husbande.

How a man was vsed for beating of his wife.

SIVQILLA. There be fewe women with vs would haue taken their beating so patiently, excused their husbands cruelty, or entreated for their husband so cruelly: nay many of them, rather woulde not onely haue complained of their husbandes themselues, but perhaps would haue made the thing worse than it was. Therfore, that woman is worthy to be registred among patient and louing wiues. But what said the Ruler then to the poore beatē woman? OMEN. Forsoth he said thus vnto hir: O good womā, I lamēt thy case, thou louest thy husbād better thā he loueth thee: but because thou knowest thy duty to thy husbād, and he doth not know his duty to thee, & for that I see thou art godly, wise, patiēt, & obedient, & knowest better how to gouern thy house thā he; therfore my iudgemēt is, that ỹ shalt receiue al & pay al, & he

Few women will do so.

the thiefe

chiefe ruler of thy house, and shalte take an accompte of thys thy husbande of all that he shall gette, vntil he become a louing husband to thée, and doth vse himselfe in all points as a good husbande shoulde do: and therefore stande vp, and content thy selfe, for thus it shall be. And then he turned to hir cruell husband and sayd, how canst thou loue thy neighbour? how is it possible that thou canst loue thy dere friende (though he do neuer so much for thée?) how canst thou loue thy parents? or how canst thou loue thy children, or any other? or how canst thou loue thy superiors, or thy soueraine? that hatest thy selfe: thou thinkest I lye, bicause I say thou hatest thy selfe: no, I do not lye: for, vnlesse thou hadst hated this woman thy wife, which is thy self, thou wouldst not thus cruelly without all pitie haue beaten hir: for, by Christes owne wordes, Man and Wife are twoo soules and one body. If thou didst sée a man beating one of his hands with his other hande, wouldest thou thinke that he loued that hand that he doth so beate? for, is not that hand part of himselfe? then, howe can I be persuaded, that thou louest thy selfe, bycause thou hast thus cruelly beaten thy most louing and obedient wife, which is thy selfe, and one of thy hands, yea, and thy better hande to, vnlesse thou were better thy selfe. And bycause thou hast followed Christs sayings and the Kings commaundement so well, (whiche is, Do as you would be done vnto) it is méete to do vnto thée as thou hast done. Therefore, I decrée and iudge here, that as thou hast vsed thy wife, so shalte thou be vsed, that is, thou shalte be tyed fast to a poste, and foure of the stoutest wiues that dwell nerte vnto thée, and are most angry wyth thée for giuing suche an euil example to their husbands to vse them so, shall beate thée with foure good cudgels, till thou be as well beaten as thou hast beaten thy wife. And thys shall bée done immediatly in my presence, for I wil not depart hence vntil I sée this my iudgement fully executed. And then presently there was a poll sette vppe purposely therefore, and the cruel husband was fast tyed thereto, and foure of the sayd stoutest

Marke these wordes.

The iudgement of him that did beat his wife.

stoutest wiues came with strong cudgelles, by the Rulers commaundement, and did beate him lustily, that he cryed out again. And one of the wiues said to him sirra, Do as you would be done vnto, and therewith reacht him such a blow that made him to shrinke: an other of them saide, if strokes be good for your wife, they are good for you, & then she gaue him such a stroke, that she made his sides ake: the third woman (not forgetting hir turne) spake not so lowe but that one might well heare hir, saying: Is it good beating: & then she reached him suche a remnant, that he had a cause to remember hir: and the fourth woman, for feare of forgetting, so swinged him about the shoulders, that he conned hir little thanke, saying: As you like this my friende, beate your wife again. And when the Ruler saw, that he was throughly and wel beatē, he caused him to be lewsed from the poste, and said vnto him: Now go your wayes home, and see that you suffer the rest of our iudgement to be performed, vntill you haue learned what is the duetie of a husband, and how to behaue your selfe, and vse your wife: and I truste you wil remember this lesson: Doe as you would be done vnto. And then the Ruler departed, the beaten man sorrowed, all husbands feared, and the wiues much reioiced: and I neuer heard since, that any man in our country did beate his wife.

SIVQILA. If there were suche a straight order and lawe with vs for husbands that beate their wiues: many a wife would be so vnruly, that their husbāds should neuer liue in quiet. But what if a womā should beat hir husbād with you?

OMEN. What a question is that, there are none such nor neuer wil be with vs: but we haue a lawe therefore, if anye should chance to offend therin, for it is better to haue a lawe without offences, than to haue offences without a lawe.

SIVQILA. I pray you declare the same.

OMEN. If a woman should beate hir husband wyth vs, that is not able to rule hir, she shoulde haue hir husbandes apparel put on hir backe, with a sword gyrded to hir, and so shoulder her throughe euery streete in the Towne where she dweis

How women are vsed that beate their husbands.

dwelst and the men that are hir next neighbours shal guard hir, and laye in the stretes as she rides. This is the woman that hath beaten hir husband: and then she shal be put into a house appointed for vnruly persons, where she shall haue neyther meate nor drinke vntill she haue earned it: and at the monethes end, she shall go home to hir husband againe.

SIVQILA. Truelye this is a better order in this case than we haue: For, in some places with vs, if a woman beate hir husband, the man that dwelleth next vnto hir, shall ride on a cowlstaffe: & ther is al ỹ punishmẽt she is like to haue.

Marke. OMEN. That is rather an vncomely custome thã a good order, for he that is in faintnesse, is vndecently vsed, and the vnruly offendor is excused thereby. If this be all the punishment your wiues haue that beate their husbandes, it is rather a boldning than a discouraging, of some bolde & shamelesse Dames, to beate their simple husbandes, to make their next neyghbors (whom they spite) to ride on a Cowlestaffe, rather reioising & clearing at the riding of their neighbours, than sorrowing or repenting for beating of their husbandes.

SIVQILA. Yea, but if one of them shoulde taste of your order in that case, it would saue many a husbãd frõ many a blow.

OMEN. If there be as manye suche wiues with you, as there is fewe with vs, they wouldbe a greate safegarde to your Countrey if need were: for they would fight furiously against their foes, that fight so fiercely with their frendes.

SIVQILA. It is great reason that they should doe so, although perhappes they would not do so: for many that fight with a coward, will flie from a man.

OMEN. Yea, and many that wil not feare to fighte with a man, wil be ashamed to fight with a coward.

SIVQIL. That is verie true, but resolue me of this: wylt one mã fight wt another wt you for their own priuat quarel?

OMEN. No surelye: for, seing Christ hathe willed them not to resiste wrong, saying moreouer, Whosoeuer giueth thee a blowe on thy right cheeke, turne to him the other: meaning to suffer rather as much wrong more, than to reuenge the same: therefore they wil not reuenge their own quarrel,

neither fight with any: and for that there is such a straighte law for punishing of fighters, they dare not fight.

SIVQ. But what if one should mete with his enimie w̄ you, & would nedes fight with him whether he would or no?

OMEN. What if the Element shoulde fall? I tell you there is such peace, quietnesse, loue and concord with vs, that there is no fighting with vs.

SIVQILA. I durst lay a wager, that if some of our lusty laddes were with you, they would soner bring you to fight, than you could bring them to quietnesse.

OMEN. I doubt that. But to satisfie your mind of your demand, if one would nedes fight with vs, the other with whome he would fight, is bound to run and flee from him.

A law for fighters.

SIVQ. Yea, but it is counted a great shame with vs for one to flee in that case.

OMEN. Whether is it more shame to flee from fighting, than to be hanged for killing?

Marke.

SIVQ. To be hanged for killing, is more shame & paine to, if they could see it. But what if he be not able to out-run him, or if it be in such a place that he can not shunne him?

OMEN. Then he that cannot flee & would, shall haue no harme if he kil him that procured him to fight: and if he hurt or maime him, he shal haue his mēds in his own hāds. And if ẏ beginner kil him that wold haue fled, thē he shal be put to death without any pardō (whatsoeuer he be,) & if ẏ party that would haue fled be maimed, then he that hath maimed him, shall giue him the one halfe of al his goods & lāds, how much soeuer he hath, during ẏ life of him that maimed him, to liue on: & if he be but a poore mā, or a man of Art or trade that hath maimed him, then he shall giue him weekly ẏ one halfe of his getting, during ẏ life of him that maimed him: & if ẏ party that would haue fled be hurt, & not maimed, then he ẏ did hurt him, shal pay for ẏ healing of him, & shall giue him ẏ fourth part of all his goods & lāds: or if he be not very rich, then the fourth part of his getting for ẏ space of so many yeares, as he hath hurt him in sundry places of his body.

SIVQILA. Surely it is a very good law: in one poynt it is like our law, though vnlike in all the rest. Therefore, if Gods law will not make them refraine fighting, this lawe will feare them to fight. A marueilous thing, that the feare of short punishment, & the loue of vaine trash, shal make vs to feare, that Hell fire can not cause vs to shunne, & endlesse riches cannot moue vs to do. It is a wonderful thing to cō-
A wonderfull thing to consider.
sider, how many are blinded & bewitched by that wily and wicked serpent our deadly enimie the Diuel (yea, and that against all reason) for thousands are so stout, manly, & courragious, that most chærfully and willingly they fight and aduēture their liues for their owne vaine and trifling quarels (whereby they are like to go to Hell) but they are very cowardly dastards, and dare not fight nor die in Christes cause or quarrell, whereby they are sure to go to Heauen.

OMEN. If they knewe the riches and ioyes of Heauen, and the pouertie and paynes of Hell, and the reward that Christ giueth to them that fight in his quarrell, all ỹ whole fighting would be in Christes cause.

SIVQILA. I am sure of that: the best they can get in fighting in their owne cause, is to come frō fighting but as well as they went to fighting, which is but a very euill matche made: for, if one should aske them what they haue wonne by their fighting, they must nedes graunt that they haue won
Note this well.
nothing: then may not we thinke them wise, that hazarded themselues into thræe great mischiefes for nothing, whiche mischiefes are killing, hanging, and Hell fire: For, are not many that fight, killed, and they haue gottē their own death for fighting for nothing? And haue not they that haue killed bin hanged therfore? and so they haue bene hanged for their fighting for nothing: and if they haue dyed in enuy and malice, (as I feare many haue done) thō they haue gottē damnation in Hell fire for euer, for their fighting for nothing. And therfore are not they worthy to be called wise mē, that make such wise matches, & are such fierce furious fighters?

OMEN. Such fighters know not well what they do, for,

if they did, they wold be twentie times aduised, ere they did fight once.

SIVQILA. Yea and if they knewe the gaine that they shall haue for fighting in Christes quarrell: they would rather fight euery day, as long as they liue in his cause, than one day in their owne. But the fighting of Christs Champions, is contrarie to their fighting. For they that suffer most, are Christs chiefest fighters: but they that suffer least, they count the best fighters. The greatest sufferers the best fighters.

OMEN. Yea but they shal neuer get so much good by their reuenging and fighting, as Christs souldiours shal gain by their patience and suffering. For whereas manye of these stoute worldly fighters gets double death (I feare) that is, this worldly death, and the most dolefull death in Hel: they that fight for Christes cause, are sure for a short death here, to haue euerlasting life in heauē: therfore is a gret differēce in euery wise mās eies, betwēn these two kinds of fighters

SIVQILA. Yea, and as greate a difference in that that cōmes of their fighting: therfore they that are wise wil take hēde how they fight. Is it not a straunge thing to consider how preposterously manye vse themselues as well in their talke as in their dēedes: for Christ the son of God (the chiefe of al goodnes, said to one, why callst thou me good: (meaning of his manhood,) ther is none good but God. Thē if Christ ỹ Sonne of God that was sinlesse, most peaceable, quiet, and louing of all other, refused to be called good: how dare these sinfull, brauling, quarelling, disquiet, hatefull, and furious fighters, take vpon them to be called good men. And what witlesse woodcocks are they, that cals thē good men, bicause they fight lustily, sticke to it stoutely, and would mayme & kil, desperatly: neuer regarding their cause nor their quarel Stoute fighters are not good men.

OMEN. Are they called good men with you, that are stout fighters, and will not shrinke?

SIVQILA. In dēede they are commonly so called.

OMEN. Thē surely they nickname them, vnlesse euil be good, and then must nēds follow, that peaceable, patiente, Marke this.

quiet, louing, and good men, are euil. But I thinke there is neuer a good man in déede, that wil call them good men. Woe be to them sayeth the Prophet Esay, that call euil good, and good euil, thē woe is to these men, that call fierce & furious fighters good men, for one contrarie is knowne by another. For if Christ call the peacemakers blessed and happy: then I may safely call the peace breakers vnhappye. And suche brawlers and fighters are peace breakers: *Ergo* the fighters are vnhappy: and vnhappy men cannot be good men, then they must be euill men. And thus these lustie cutters and stoute fighters, are sufficiently proued to be euill mē. Therfore they haue had a wrong name a great while. I pray you sir what law haue you for Drunkards?

Neuer a drunkard in Maugsun.

OMEN. We haue a very good and straite law for Drunkards, but there is neuer a Drunkard with vs to execute the law on. For saint Paule sayth That drunkards shall not inherit the kingdome of Heauen.

SIVQILA. It séemes that you do more for Saint Pauls words, than many with vs wil do for Christs, his Apostles, and all the Prophets words.

OMEN. Wel, what for the loue of Christ, and what for the feare of the law, euery one liues very soberly with vs.

SIVQILA. If there were neither law of God, nor law of man, that did forbid drunkennesse, yet me thinks the reasonable lawe of nature, and the temperate drincking of brute beastes without reason, were ynough to make vs refrayne excesse & drunkennesse. Why should not nature with reason teach vs as wel as nature without reasō doth teach beasts, birds, and other sensitiue cretures? Beastes, birds, or other sensitiue creatures, wil neuer eate more at that time, thā is sufficient for them: vnlesse sometime through great hunger: who as soone as they féele their stomacks ouercharged, they neuer rest, vntil they haue auoided al ỹ which superfluously they haue eaten: but Man that God hath created to be now not much inferiour to Angels, maketh himself far worse thā Beasts. For he, when he hath eaten more than he is able to

Marke.

disgest

diſgeſt, he goes not about to doyd the ſuperfluitie thereof, as beaſts do, but by & by he heaps moze vpon moze, going from bāket to bāket, which bꝛæds ſoꝛe diſeaſes, ſhoꝛtneth his life, and perhaps bꝛings pꝛeſent death. But who euer heard, that birdes oꝛ beaſtes do willingly dꝛinke ſuch dꝛinke, & ſo much therof at one time, ỳ they are depꝛiued of their natural ſēſes, oꝛ ỳ their wonted vſe of their legs, lims, oꝛ body, to ſerue our turne oꝛ theirs, is taken from thē? conſider ỳ diligent dog oꝛ ſpaniel that waits on his Maſter moſt louingly, ỳ hoꝛſe that ſerues him ſo neceſſarily, the cow ỳ fæedes him ſo plentifully the oxe that laboꝛs foꝛ him ſo painfully, ỳ ſhæp ỳ clothes him with his own cote ſo warmly, ỳ birds that delight him with their ſinging ſo merily, & many other dumb creatures, whoſe næd he hath dayly, whether they dꝛinke thēſelues ſo dꝛunk at any tyme, ỳ they cā neither ſerue mā their Maiſter, noꝛ go on their fæt: no I am ſure. But many a man ỳ are their rulers (in whō moſt wit & reaſō ſhold be foūd) are many times ſo ſtark ſtaring dꝛunke (yea, & ſome almoſt euery day) ỳ they can neither ſtand, go ſpeak, ſæ, heare, noꝛ vnderſtande, farre moze fenſeleſſe, thā ỳ fenſeleſt oꝛ bꝛuteſt beaſt in the woꝛld.

OMEN. Is there with you any that will be ſo dꝛunke?

SIVQUIA. Is there quoth you, yea that there are, & that not a few. But if they loued God, his woꝛd, oꝛ the health of their own ſoule, as they fauour ỳ fiend, doe diueliſh dædes, & are deſirers of their own dꝛeadful dānatiō, they would not dꝛink ſo dæpe as they do. Oh if Satan would ſuffer thē to cōſider dæpely with thēſelues, when they are ſober, what gain is got by dꝛunkēneſſe: I beléeue the veꝛieſt dꝛunkard of al, & they ỳ haue moſt delight in ſuch deteſtable dꝛinking, would quickly abhoꝛre it, ſpædily refrain it, and neuer after vſe it. Foꝛ dꝛunkenneſſe bꝛings this gain: it ſpends the time vainly, it conſumes money wickedly, it weakens the ſtomack, it marres the eye ſight, it cauſeth ỳ dꝛopſie & other diſeaſes, it bꝛings the body out of faſhiō, it dulleth ỳ wits, it quencheth memoꝛie, it is ỳ high way to beggerie, it makes friends foꝛſake thē, the wiſe to ſhun them, the godlye to abhoꝛre them,

A godly gain that commes of dꝛunkēneſſe

their

their neighbours disdaine them, the youth for to mocke the, the houlholde to despise them, none to regard them, God to forsake them, the Diuel to receiue them.

OMEN. A man wer better be sober and lose al his goods: than to be a drunkard, and get al that gain. It sæmes these drunkardes regarde little Gods lawe: but if we had them here, they would feare our law.

SIVQILA. Then it must be very straight, else they wold not feare it.

OMEN. Yea it is both straight and surely executed wythout respect of any: which law you shal understand by the executing thereof on a riche drunkarde long since.

SIVQILA. I pray you declare it, for I wil heare you attentiuely.

OMEN. There was one wyth vs that was very rich that gaue himself to nothing but to drinking, bibbing and bellichere: who was not only drunke almost euery day, but also when he was sober, he made his brags, that he spēt more at the Tauerns, and in wine euery day, than ten of his neighbors spent in a daye in their houses. Of whose behauioure whē the ruler heard, he sent for him, and as soone as he came before him, he saide to him: Are you he sirra, that is such a drunken drinker, that spendes more dayly at the Tauerne and in wine, than ten of your neighbors spendes daylye in their houses? Then the rich drunkard knæled down before the sayd Ruler, and desired him to be good to him, saying it was not true: wyth that the witnesses accused hym, as well of his wordes as of his drunkennesse. Then the Iudge said to him, how sayest thou nowe, thinkest thou I wil beléue thée, and discredite so many honest persons? I perceiue thou hast ynough to spend to hurt thy selfe, but thou hast neuer a whit to giue to thy poore neyghboure to doe him good. Thou wicked wretche (said hée) if thou shouldest be constrayned to gyue the fourth part for the defence of thy countrey, of that which thou spendest in one yere to shorten thy life, or to kil thy selfe: thou wouldst think thou were vndone. It sæmes

Marke this well.

thou

thou hast a pride in thy excesse and drunkennes, or else thou wouldst neuer haue so bragged of the same. Doest thou consider what a double mischief grows of thy vain spending of thy mony: if thou doest not, I will tel thée, thou killest thy selfe by taking too much, and the poore hungry wretch is killed that hath too little. Now if thou shold giue thy too much, to the poore that hath too little: thou shouldst saue bothe your liues, whereas now thou art a murtherer of both. And now thou art not only proued a drunkard, but a double murtherer: and thou knowest, that neither drunkards nor murtherers shal enioy the kingdom of Heauen: then they shall bée sure to obtaine the kingdom of Hell. Ah wicked wretch, dost thou shorten thy life, to goe the sooner to Hel: they that bée there would not make such haste I beléeue thither, if they were here againe. Is it not a strange thing ỹ thou shouldest be so prodigall, to hurt thy selfe here, to go to Hel: and art so niggardly in doing good to Christ in his members, to go vnto heauen: A thou churle, more churlish thã a hog or swine, for though sometimes they driue their fellows from ỹ meat and eat by themselues: yet when they haue filled thẽselues sufficiently, they go away, and leaue the reste, eate it who wil. But thou grædie cormorant, when thou haste taken more than is sufficient, thou dost not only consume more on thy selfe, but also the rest thou kepest from thy poore hungry brother, and wilt not leaue any thyng for him, as the swine doth. And now séeing Gods law cannot moue thée to go vnto Heauen, I will sée if our law can stay thée from hel. Therfore, bicause ỹ hast so much welth, ỹ thou cãst not tell howe to bestow the same wel, and more liuing thã thou art worthy of: therefore I wil according to the law made for drunkards, that thou shalt giue yerely during thy life, a prechers stipend to a godly learned man, for his better maintenance, who shall be bound euery weeke three times during thy life, not onely to attend vpon thée one halfe hour at a time, then instructing thée (by the scriptures) thy duty to God and mã, and the way to saluation, perswading thée also frõ drunken-

neſſe, and ſhewing alſo howe deteſtable it is before GOD, and what is the gaine thereof: But alſo ſhall preache three dayes euery weeke in the pariſh Churche where thou dwelleſt. And thou ſhalt ſitte alſo three market dayes in the open market with a pot in thy hand, & a writing on thy forehead, as followeth: This is the Drunkarde that ſpente as much dayly at the Tauernes and for wine, as tenne of his nexte neighbors did ſpende dayly in their houſes. And this being ended, thou ſhalte remayne one halfe yeare in priſon, and there thou ſhalte be taughte to faſt for thy long exceſſe: for euery dinner thou ſhalt bee allowed not aboue a groate, in bread, drinke, and meate: and thou ſhalte be allowed nothing but breade and drinke at night in ſtead of thy ſupper, whych ſhal not be aboue the value of a penny. And bycauſe thou diddeſt bragge of thy vaine dayly ſpending, therefore thou ſhalte giue dayly for the ſpace of one halfe yeare, (that is, during thy impriſonment) as much to tenne of the pooreſt houſholders nert vnto thee, towards the maintaining of their houſes, as thou arte allowed dayly to thy dinner. And this is my iudgement not to be called back, and with all ſpeed to be executed. And then he was committed to the Officers, and things were done and perfourmed accordingly. And thus this riche Drunkard was ſerued: whych wrought ſuch effect, that I neuer hearde of any Drunkarde in al our countrey ſince.

SIVQILA. That ſeuere punishment is well beſtowed of one that makes al other to take heede. Oh happye are thoſe Countries and Cities, that haue ſuche Magiſtrates and rulers: If a feiwe of oure drunkardes were ſerued thus, there would not ſo much drink and wine be vainly ſpent as there is. But how if a poore man be drunken with you, what ſhall be his punishement?

OMEN. He ſhal ſit in the open Market, as the riche man did, but he ſhal not be impriſoned: leſt his wife & houſholde (if he haue any) or he himſelf ſhould be driuen to lacke. And he ſhal be compelled to labor dayly in his vocation, & at the

ende of euery weeke, during a whole yere after, he shal yéld a iust account of his trauell, labour, and exercise, and howe he hath bestowed euery day that weeke to the chiefe ruler or Officer in the towne where he dwelleth: and he must not drinke in any Tipling house, or Tauerne, the space of one whole yeare after. And because he may be knowne, he shall weare on his bosome the picture of a Swine all that while, whensoeuer he shall be out of his owne house: and for euery day or part of the day that he shall not weare that same badge on his bosome as is ordered, so many yeares after hée shall weare the same, and shall performe so long all the orders appointed in this case for a Drunkarde. And who so euer shall drincke with him, wearing the same badge, eyther in Tauerne or Tipling house, shall bée tried in all poyntes as a Drunkard: and euerye Sonday during that yeare, he shall sitte before the Pulpit all the Sermon time to heare the worde of God, and learne to auoyde Drunkennesse. Haue you such a law or order for drunkards with you? The Drunkards badge.

SYCOLA. I woulde we had, for then (if the same were rightly or iustly executed) there woulde not be so much money spent vainely, so muche drinke and Wyne consumed voluptuously, so many wines and children fedde hungerly, nor so manye Drunkardes that liue abhominably. For the rich with vs maye spend what they will, drinke what they will, and how muche they wyll, yea and bée drunke as oft as they will, and no lawe to restrayne them, no penaltie to feare them, neyther any dare well reproue them, (vnlesse the Preacher in the Pulpitte dothe generally threaten them with Gods word, which some of them feare as muche, as a great Beare dothe the barking of a little whelpe.) And the power sorte, though they are not so able as they, nor can not so conuenientlye as they, yet on the Sonday at the furthest they will be euen with them, (if one dayes drinking will serue) for they will so tipple almost

all the day, and perhaps the nexte night, that all their whole weekes worke will scantly pay their Sondayes shotte: but some of them (not worth very much) if they worke one day, they will loyter and drinke three for it, (I will not say they will be drunke two and a halfe of the same.)

OMEN. If three or four of them, were tied according to our lawe for drunkardes, they woulde loyter lesse, spende lesse, and drinke lesse. If one should weare the drunkards badge with vs, every one that should see him, would shunne him: they detest drunkennesse so much.

Marke. SIVQILA. I like your order and lawe for drunkards so evil, that I would it were authorized and executed with vs. If this monstrous rote were pluckt vp by the rotes, many mischieles of force must needes wither away, that spring out of the same, which before at large is declared. Besides two diueliish Damoisels that commonly waite on this detestable Dame, which is, Whoredome and Murther. Therefore such Witnesse, such Maides. And now because such occasion is offered me, I am desirous to know whether many with you are giuen to the first of these two: but I thinke it is but a follie to trouble you therewith, for I remember that you so extolled before your wiues with you, for their loue and obedience to their husbands, that if loue and obedience were sold, it might be found in them.

OMEN. I said so in deede, and I told you no lie. And that this vice may the better be auoided, the wiues with vs doe very seldome goe out of their houses, vnlesse to the Church or Market. And when they go abroade, their faces are so couered, and all their whole bodies with a linnen mantell downe to the ground, and all of one fashion, that it is very hard for a husband to know his wife if he meete her abroade: so that both faire and foule, beautifull and vnbeautifull, go so all alike that none can knowe the faire from the foule. And thus they are no snares to catch fooles in.

The order of the wiues of Mauqsun.

Faire women are snares for fooles.

SIVQILA. Some haue thought themselues wise that haue bin catcht in that order.

OMEN.

OMEN. Yea, but Wisedome goeth not by thinking, but by doing. I will not say, but that both before and after they may be wise: but when they are catcht in the Harlottes trappe, Wisedome forsaketh them, and leaueth Folly with them.

SIVQILA. Well, I knowe where women goe abroade couered in that order all in blacke, and as it should seeme, at first frequented and practised to that end you speake of: but that all suche are so louing and obedient to their husbands as you say your wiues are, I scantly beleeue. A chast minde is not alwayes vnder a modest garmente: the couering of the face doth little preuaile, where the woman is wicked, or the mind not modest. And I thinke some of them if they might, had rather sometimes shewe their face, than couer their face. So that though the olde matrons are well contente to goe in that order, yet I thinke many of the yonger Ladies and fairest dames, could be contente to leaue that order, as I beleeue many of your wiues with you could be.

OMEN. Nay, there you are deceiued: for, euery one wyth vs, riche and poore, high and lowe, both fayre and foule, did with one consent desire to haue this order auctorized, published, and practised, who euer since, most willingly and diligently, as a commendable custome, do obserue the same.

SIVQILA. I knowe there are with vs as godly, louing, and obedient wiues to their husbandes, right beautifull, faire, and well fauoured, as any can bee, that go abroade in their common decent, and knowne attyre, without hiding their faces.

OMEN. I do not deny that, and some againe perhappes, whose faces are muffled, are as disobedient, vngodly, and vnlouing to their husbandes. Therefore it is the inwarde mind, (not the outwarde attyre) that doth make or marre

SIVQILA. But what if one of your wiues shoulde bee disloyall or false to hir husband, or play the Harlot?

OMEN. Both she that playeth the Harlot, and hee that committeth the offence with hir, shal be both stoned to death,

How whoremongers and harlots are vsed.

without any pardon at all, and whosoeuer doeth excuse the fact besides the parties, or else speake, write, entreate, or offer any gift, for the defacing or obscuring of the truth, or for the ayding, supporting, helping or remitting of the offendor, shal forfeyte the one halfe of all their goodes and lands, all which shall be sold and equally distributed to ten of the most honest, loningest, and best agreeing couples, that haue the most neede of releefe, that dwell next vnto the woman or wife committing the offence.

SIVQILA. An excellent good law both for the offendors, and for the aiders, helpers, and succourers, for thereby the husband of the aduoutresse, and the wife of the fornicator, may marry (without any breach of conscience) with whome they shall thinke good, and the losse of ỹ halfe of their goods, is an occasion that few or none will speake or entreate for them. In my iudgement this is the best diuorcemente for Whoremongers, Harlots, & Adulterers, that can be: which I wish were allowed, authorized, and executed with vs.

OMEN. I would haue thought that the like offendours with you had had the like punishment.

SIVQILA. No no, for then how could so many haue two or three wiues, or two or three husbands at once? for let thẽ lye with as many as they will, eyther husband or wife, yet the offendors thereof shall lose neither life nor goodes: perhappes some of the poorest offendors, that lacke both money and friends: shall ryde in a Carte, or be set in the Cage, and then after, if both the parties consent, they shal be diuorced, after which it is lawfull for eyther of them to marry where they list.

OMEN. Shall it be lawfull for the fornicator or aduoutresse to marrie againe, as well as the husband or wife of the aduoutresse or fornicator?

SIVQILA. Yea indeede.

OMEN. Then is it to be doubted, that many do offende purposely, and confesse the same willingly, onely to bee diuorced from their husbandes or wiues whome they hate,

to

to be maried to whoremaisters or harlots, whom they loue.

Sivqila. You néede doubt it neuer a whit, for I beléeue it is too true. Nay, what say you to a foule and filthie fornicatour, that founde the meane to accuse his wife wrongfully, to defame hir most shamefullye, and to be diuorced from hir vnlawfully, and marryed a harlot that he kept?

Omen. Mary I say that the law you spake of, is as good for that purpose as can be. And I say further, it is lamentable to heare it, detestable to doe it, and moste sinful to suffer it. What if scholers by playing the Trowantes myght bée dismissed or released from goyng to Schoole any more wyth their Schoolemaister? Would not some shrewd boys, think you that had rather loyter than learne, play the Trowants purposely? then you may be sure that Whoremongers and Harlots wil not sticke to commit fornication and adultery whiche is their chiefe delighte, to be separated or diuorced from their wiues or husbandes, whome they can not well abide.

Sivqila. It is as you say. Therefore if the foonicator, whoremonger, adultresse, & harlots were put to death: thē I em sure a greate sorte woulde not so boldly, rashly, so vnshamefastly, and so commōly vse that filthy vice, as they do, which (I feare) many take rather for a swéet solace, than for a shameful sinne.

Omen. Wel, though it be swéete here, it wil be sowre in Hel: though it be pleasaunt here, it wil be paineful there; and thoughe it be delightful here, it wil be detestable there. Therefore none but fooles wil chose short pleasures for long paines, and short solace for endelesse sorrowes. Truelye it séemeth, that manye with you loue chiefly that God forbids, & we doe hate. This same vile vice is detested wyth vs so generally, that if one shoulde séeme to reioyce, or be desirous to talke of it, or if one shoulde speake vnchastelye or vndecentelye, the partye immediatelye shall be imprisoned one Moneth, and the one halfe of all they? one Monethes rente, gaine, commoditie, or encrease, shall bée equally

equally giuen to foure of their moſte pozeſt neighbozs, that vſe their tongues moſt ſoberly, honeſtly, and godly.

SIVQILA. If you hate ſuche filthy and vnchaſte talking, it is a great token you abhozre the wicked facte and doing. There is no penaltie oz punishment with vs foz ſuche ſpeaking, but ſometimes the pozer ſozte in many places weare a ſhæte foz committing the dæde, oz foz getting one wyth childe: whereof many of them are as much aſhamed, as a hozſe that is in the Pinfold foz ſtraying in graſſe oz cozne. But I pzay you ſir, what if a maid with you loſe hir virginitie, oz be got with childe befoze ſhe be married?

OMEN. It is as eaſie a thing to finde a blacke Swanne wyth you, as ſuch a one with vs. Mary ſir that were ſuch a matter, that it would make al the Maides there ſo mad, that if they might get hir that plays ſuch a part, they would teare hir in pæces with their tæth.

SIVQILA. If al that loſe their virginitie befoze they bee maried, in ſome places, ſhould be tozn with maides tæth of their own age: I feare they would be as able to beat them, as the other to byte them. Though in the moſt places thorowe ſtraite loking to, and good bringing vp of yong Damſels, there woulde be ſcant a bitte foz euery one. And though heretofoze, when Gods wozde lay hid and vnknowne, modeſtie, ſhamefaſtneſſe, virginitie, and chaſtetie, was ſo eſtæmed and vſed, that it was a wonder to ſee one maid miſcary once in a dozen yeare in a whole towne: yet nowe, (notwithſtanding Gods wozde be plentifully pzeached) virginitie is ſo little regarded, and chaſtitie ſo little eſtæmed, that foure oz fiue in one yeare is thought no great matter. Oh, if we did conſider dæpely the greate cauſe we haue to kæpe our bodies cleanly, chaſtely, and godly, we would not fæde them ſo voluptuouſly, vſe them ſo vicioully, noz couer them ſo coſtly. Foz, if our bodies be chaſte and holy, God the holy Ghoſt wil dwel in them, pzeſerue them, and inſtruct them. But mark the naughtines of our nature. Foz, if an earthly King ſhuolde determine to come into a pozе mannes houſe,

Cõſider this.

to

to tarry there but one houre, should not that house be made cleane in euery corner? should it not be made trimme, fine and swéet, as might be? woulde not the owner of the house reioyce and be glad, and partly bragge of the Kings comming to his house? Yes I warrant you. Then how muche more ought we to decke vp this our body, that is, to fasten it with the foundation of Faith, to place it in the table of Temperance, to purifie it through with perfect Prayer, to hang it all ouer with the clothes of Chastitie, to make in the chimney thereof the fire of Charitie, to swéepe it cleane with the béesome of Bewayling, and to lighten the whole house with the lanterne of Loue, where we are most sure, that God the holy Ghost will come, and be contente to inhabite and dwell continually.

This is to be noted.

Note this.

OMEN. You haue very well sayde: therefore all wise men and women will kéepe their bodyes godly and chastly, to be a house for G O D, and all fooles will lyue vnchastely, and kéepe their bodies filthily, to be a denne for the Diuell.

SIVQILA. Woe shall be to them that harbourough such a guesse, for he will harbourough them for euer in the vnquenchable fire of Hell, with himselfe, and the rest of the damned Diuelles: and then they cannot say, but that he giueth them something for harbouring of him. Well sir, if all the Maydes in our Countrey haue bin, and are so modest and chast as you affirme, they excel, I beléeue, al the mayds in the world.

OMEN. I am sure they do so: but oure Countrey once, but it is long since, was spotted with the infamie of a faire yong woman, whiche lost hir Virginitie, being vnmaried, who did offend with a man vnmarryed: notwythstanding, they did both weare a whole yeare after, garmentes made of Goates skinnes, with the hairie side outwarde, whereby euery one that saw them thus attyred, might knowe their offence: and all maydes did wonder and cry out of the woman, when they met or saw hir: and al vnmarried men did

An example of two that committed this sinne togither.

wonder and cry out of the man when they met or saw him: and at the yeres end, he was not only constrayned to marry hir that he got with childe, but also he was iudged to gyue yearely the value of twentie Crownes during his life, (for he was riche) to one of the most modest and gentlest poore friendlesse maids of the parish wher he dwelled, to hir marriage. And since this was executed of these two, there was neuer any lost their virgintitie w̄ vs, before their marriage.

SIVQILA. I would I could say so, & affirme so much for all the maides of my Country: but though many of thē are such, yet I am sure, ẏ al ar not such. What law haue you for murtherers, or for such as willingly kil or poison any body?

OMEN. We haue an excellent good law for such: but we haue such excellent people, that they neuer breake that law: therfore it hath bene so long vnoccupyed, that fewe or none with vs knowes that there is any such law. I heard one say when I was young, that in the olde time long agoe, two thēues laid waite by the way for one, that they knew would come that waye with a greate deale of money, who, as soone as they met with him there, they carried him into a wood or thicke Grouc that was nigh to that place, and first they cut off both his hands, thē they gaue him aboue twēty woūds: after that they did cut his throte, & also so mangled his face, that it was impossible to know him therby: and they spoiled him of his apparell, and left him dead and all naked: who after being suspected & apprehended, confessed the murther, and wherefore they did it: then the Iudge sayd vnto them, what is the sentence of Christ, that the King commaundes so straightly to be kept: to whome the murtherers sayde: Whatsoeuer you will that men shall do to you, euen so do ye to them. Thē the Iudge said to ẏ murtherers, rightly sayd, therefore ye shal be done vnto, as ye haue done to the man you haue killed: and then he gaue vpon thē this iudgement following: you shall haue both your hands cut off: then you shal haue twentie woūds giuen you with a sword: thē your throates shal be cut, & your faces shal be so mangled as you

How two murtherers were vsed.

mangled

mangled his face: and when you are throughly deade, then you shall be cutte into small peces, and they shall be throwen abroade, for the beastes and Rauens to eate. And assone as the Iudge had giuen on them this iudgemēt, they were carryed away, & wer immediatly killed & mangled in suche order as the Iudge had appointed. So that neuer since any hath bin killed or murthered in al our Country, not so much for fear of mans law as of Gods law, which they are maruellous fearful to breake. And euer since the Preacher said in the Pulpit, whosoeuer saith Thou foole, is in daunger of Hel fyre, they haue bin very muche afraide. For they well consider, that if they be in danger of Hell fire, for calling of one Fole, then they thinke verily, that they shall be caste into Hel fire for killing of one.

SIVQILA. Truly the reason is good: it seemes that you feare Gods law more than mans law: but I feare manye with vs feare mans law much more than Gods law. Wel, the murtherers had their desertes. I cannot but maruel and muse at those, that by murthering, stealing, picking, filching, lying, swearing, deceiuing, vsuring, extorting, & consuming, get their goods, procure their profit, and laye for to liue. Surely it is bycause they thinke their whole lyuing, gain, commoditie, riches, foode, and rayment, dependes onelye vpon their owne trauell, labour, wit, pollicie, and industrie: or else they would neuer win their welth so wickedly, take other mēs trauel so thēnishly, nor fil their coffers with coine so couetously: but if they coulde beleeue, that Christe is their sauiour, and that the moste merciful God is their louing Father, then they woulde depend onely vppon Gods prouidēce and prouision. Hath Christ willed vs to cal God our Father, saying: In this maner therfore pray ye: Oure father which art in Heauen, halowed be thy name, &c. Now if he be our Father, wee muste nēedes be his children. And who is so senseleste or witleste, if he consider with hymselfe, but that God (that is King ouer al Kings), and that hathe made Heauen, Earth, Fire, Water, Beastes, Fishe, Foule, Marke well.

and al other things therein for vs his children) wil fede vs with fode, and clothe vs with clothes? Christe is worthy to be credited, which sayeth: Be not carefull for your life, what you shal eate, or what you shal drinke, nor yet for your body what you shall put on: is not the life more worth than meat? & the body more of value than rayment? Behold, the foules of the aire, for they sow not, neither reape, nor carry into the barnes, and your heauenly Father feedeth them: are yee not much better than they? Whyche of you by taking thought can put one Cubite to his stature? and why care yee then for rayment? Consider the Lillies of the fielde how they growe, they labour not, neyther spinne, and yet I tell you that *Salomon* in al his royaltie was not arayed lyke vnto one of these. Wherefore, if God so clothe the grasse, whych is to day in the fielde, and to morrowe shall be caste into the Fornace, shall not he much more doe the same vnto you, o ye of litle faith? Therfore take no thought, saying: What shall we eat, or what shal we drinke, or wherewithal shall we be clothed? after all these seeke the Heathen, for youre heauenly father knoweth that you haue neede of al these things,: But seeke ye first the Kingdome of Heauen, and the righteousnesse thereof, and all these things shal be ministred vnto you, &c. What Logician could haue giuen vs suche lessons, to learne vs: what Orator coulde haue made suche argumentes to allure vs: or what Rhetorician coulde haue rendred suche reasons to reforme vs: or what preacher coulde haue premeditated suche persuasions to procure vs, as Christ our comfortable Captaine, moste cunninglie hathe vttered here, to comforte vs in all our calamities, nay rather compel vs to caste all oure care vpon God our father: In these wordes he hathe named God to be our father twice, besides in diuers other places. Then seeyng he that cannot lye, doth saye, that God is our father, how ioyful may we be that haue suche a father: Therfore we may be well assured, that if earthly Fathers & mothers doe fede their children: he wil fede his children. If God our father fede the beastes, birdes, and fishes that fede vs:

vs, wil not he fede vs then, for whose sake he fedes them? who is so incredulous that cã beleeue ẏ cõtrary. Moreouer, Christ bids vs aske and we shall haue. Many earthly fathers & mothers wil not only be angry with their children for asking, but also wil not, nor cannot gyue them that they aske. Then what a gentle Father haue we, that wil néedes haue vs to aske? what a louyng Father haue we, that will giue vs ẏ we aske: and what a rich Father haue we that is able to giue vs whatsoeuer we aske? therfore though many erthly fathers and mothers are not able to fede their children if they woulde: we are sure that God our father bothe can and will fede vs, and giue vs besides whatsoeuer we lack. Thẽ thys well consydered, howe can the poorest creature that is, the carefullest captiue that is, the most miserable prisoner ẏ is, the sickest person that is, the lamest wretch that is, or ẏ lothsomest Lazer that is, thinke themselues in an euil case, or else to be vndone, that haue suche a gentle, louing, riche, mightie, and friendly father? For, let euery one assure thẽselues, that God is so louing & gentle, that neyther pouerty nor penurie, sickenes nor sorenesse, captiuitie nor miserie, can make hym forsake anye, that is content to be his childe, & gladly wil take him to be his father. Marke what a vehement argumẽt Christ vseth to make vs not only to craue of God what we lacke, but also to beleeue that we shal obtaine it? Is ther any among you (saith he) which if his sonne asketh him bread, wil offer him a stone? or if he asketh flesh, will he proffer him a Serpent? If yee then which are euil cã giue your children good giftes: how muche rather shal your Father in heauen giue good things if you aske him? If thys be not ynough to make them cast their onely care on God their Father: if this wil not allure them to aske what they lacke of God their father: and if this be not able to make them firmly beleeue, that they shal haue that they require of God their Father: then let them refuse God for their Father, and for their prouider, and trucke to themselues, whereby they must be driuen to lye for their liuing, to steale for their sustenãce, Marke well.

to murther for their maintenaunce, & to serue for their safe-garde: with many other mischeuous meanes, whiche when they haue tryed a while, they finde their newe Father will so prosper their doings, that he wil bring some of those hys children to the gallowes: some of thē to rot a sunder: some of them to sterue vnder a hedge: some of thē to kil themselues: and some of them to dye in desperation: and then those some to endlesse damnation. And this is the great gaine they get, by mistrusting and forsaking God their father, and in trusting to themselues, and their Father the Diuel. Is it not a wonder to wey the weywardnesse of those witlesse & wicked wretches, that mistrust in their miseries, this their good God and heauenly father: if one of these mistrustful misers should see a Prince, a Kings sonne and heire, being tenderly and dearely beloued of the King his Father feare to lacke food, mourne for money, or lament for liuing: would not hée thinke the same Prince to be péeuishe or almoste madde? then may not we be moste sure, that that wretche is more than madde, that thinkes he can lacke anye thing at hys fathers handes the King of Heauen, who loues him so wel, that he hath chosen him to be his sonne and heire with him, in that rich, great, mighty, and endlesse kingdome of Heauen?

OMEN. Al this that you speake, is so considered of vs, that not one in al our Countrey, that is of anye discretion, but fires moste firmely their whole Faith on this their louing and heauenly father, as wel for al things néedefull for this life, as for the endlesse life to come.

SIVQILA. Though all are faithful vnto you, the moste are faithlesse with vs: and thogh al put their trust in God with you, the most put their trust in thēselues with vs: for if they did not, they would not so grédily gather their goods together, & lay lands to lands, houses to houses, and riches to riches, as they do. Some ý are worth thousands, though they loke euery daye to die, (being of such extreame age) haue so little trust and confidence in God ý gaue thē al they haue,

that

that they are so sparing to themselues, so niggardly to their neighbours, and so pinching to the pouertie, as though they should liue héere euer, or else as though they had not ynough to find themselues one day.

OMEN. Well, though they spare and can not finde in their hearts to spend it, perhaps they will leaue it to suche that will both spend and end it. It would reioyce any godly mans heart to sée how the rich with vs bestowes their time and their goodes.

SIVQILA. I pray you sir how is that?

OMEN. Forsoth as sone as they are vp, which is very early, they go to visit their poore neighbours houses, & most gently, louingly, & willingly, they giue thē mony to relieue them withal, according to their necessity, and their owne abilitie: and you shall sée the rich mens wines (not without their husbāds cōsents) carry their childrens apparell, sometimes before they be halfe worne, and giue ỹ same to theyr poore neighbours to clad theyr children withall: so that the rich with vs are so godly and charitable to the poore, that it is a very hard thing to find any poore with vs, that wantes eyther meate, drinke, or sufficient clothes. If a poore body with vs should chance to go in the stréete something coldly cladde, the firste riche man or woman, I warrant you, that métes them, will not only wéepe for their going so coldly, but also will carrie the poore party home with them: and if they haue but two garmēts, as they haue not lightly abone thrée, they will giue them one of them, and bid them put the same on to kéepe them warme, saying: Brother, Christ bids vs do, as we would be done vnto, therefore séeing I woulde haue one to giue me a garment if I were naked or wente coldly clothed: euen so I am willing to cloth thée with thys my garment, to kéepe thée from the colde. Marke their great gayne.

SIVQILA. Oh happie people, that haue such charitable hearts: oh burning loue, that séeles the smart of their brother. Your poore people were best to kéepe thēselues still w you, & not to come into our country to dwel, for if they shold they

they might happe to ſtande quaking in the ſtreate in a cold frostie weather al a whole day, without hauing any coate or garment giuen them: yea though fortie riche folkes cõming ſtreight from a Sermon, ſhould ſée them, whereof, ſome of them perhappes haue twentie vppermoſt garmẽts of their own at ỹ leaſt, not once wéeping at their want, nor ſorrowing at their ſmart: thinking thẽſelues to be pitiful ynough, if they giue thẽ a penny: which haply they get not, without a checke or a taunt. I pray God ſome of thẽ leaue not their purſes at home purpoſely, bycauſe they woulde giue them nothing. But me thinks theſe hard harted wretches, & theſe nicknamed Chriſtians, the next time that they ſhould take on their great nũber of garded gownes, their coſtly taffocks, and their through furred garments, which are moe than euer they will weare, conſidering they make new dayly for themſelues (and all to followe the newe faſhion) and eſpecially when they ſée them moth-eaten, ſhould tremble and quake for feare, at the terrible wordes of Sainte Iames, which threatneth all ſuch, (ſaying) Go to now, ye rich men, weepe and howle on your wretchedneſſe that ſhall come vpon you: your riches is corrupt, your garments are motheaten: your gold and your ſiluer are cankered, and the reſt of them ſhall be a witneſſe vnto you, and ſhall eate your fleſhe as it were fire &c. But truly, their ſtonie hearts are ſo flintie hard, that neyther theſe words, nor yet the moſt terrible threatnings in all the Scriptures beſides, can penetrate any part thereof.

As hard harted as the other are charitable.

This is meet to be marked

OMEN. As flinte ſtones are made of ſuch a matter, that neither water can moiſten, nor fire cã melt: euen ſo ſuch obdurate and ſtony hearts as you ſpeake of, are far vnlike to ſoften with ỹ heauenly deaw of the ſwéete promiſes of the Goſpell, or to feare, at the fierce and furious threatnings of the Scriptures. But if they that haue ſuch ſtony harts, wold faithfully pray vnto God to cleanſe their corrupt harts, and to mollifie the ſame: aſſuredly he would do it. For he wyll giue them whatſoeuer they aſke faithfully, tending to hys glorie

Note here.

It is worthy the asking.

glorie and their profit. And he is able, for he can turn stones into Ware, Beastes into Hen, Diuels into Angels, & sinners into Saints. Hathe not God made man to his owne likenesse: and himselfe into mans likenesse: for the soule of man is made in the forme and likenesse of God: and the son of God became very man: whyche wonderful and mysticall combination, or rather crosse marriage, was done and performed by that good God, only for man, without the request or prayer of any mã. Then who can be so incredulous, that the same God that (vnrequested) hath done so much for mã, will not at the ernest prayer of man, mollifie and make softe his obdurate and stony harte? Faithfull prayer is so estéemed and so frequented with vs, that neyther high, nor low, rich, nor pore, neither yet young nor olde, but makes it their meane to gaine by.

SIVQILA. It is marueilous and almost incredible, that euery one with you doth depend vpon prayer. Wel, as that is the onely meane to gette: so wicked practises, and diuelishe deuises be the onely way to lose. I perceiue you doe not as many do with vs, which are hearers and small followers: alwayes learning and neuer learned: giuen rather to prating than to practising: more loathe to be absente from a sermon, than willing to performe one point of the sermon. Warne.

OMEN. No, assure your self of that: for, as soone as a sermon is ended with vs, all the hearers practise it by and by, especiallye suche things as the preacher persuades. As if he allure thē to loue, then they embrace loue in stéed of hatred: if to quietnesse and peacemaking, then with all diligence they bring the contentious to concorde, and furious foes to be faithful friends: if to be charitable and merciful, then presently the richer sort succours their nédie neighbors, going from house to house, to vnderstand their necessity: they visit the sicke, and comforte them both with counsaile and coine: they resort vnto prisons, where not only they persuade the prisoners wyth Gods promises to be patient and penitent, but also mitigate their miseries wyth money and meate:

and what else: truely, they clothe the naked, fede the hungry, and harbour the harbourlesse. For al their studie, endeuour, and delight is, to do the workes of mercie: knowing, that the doers therof shall remaine in heauen with Christe, and the neglecters therof shal dwel in Hel with the Diuell. And this is the daily exercise of the rich with vs. Is it not so with you?

SIVQILA. No it is quite contrarye: these are to good to be followed of vs: and ours to euill to be liked of you. I wil not say, but that some with vs vse these orders: but vniuersally (as with you) I am sure they doe not. Belike they spende the vacant times of the Sabboth daye in thys order.

OMEN. Nay, not onely of the Sabboth daye, but of all other dayes.

SIVQILA. I woulde to God they didde beskowe the Sabboth daye so well with vs. I thinke verily, if anye daye bee more prophaned with vs than other, it is the Sabboth daye, that God hathe appointed to be kept most holy. For I doubt many do come to the Churche that day more to pry, than to pray: more to loke, than to learne: more to shew themselues, than to shunne sinne: more to marke others, than to amend themselues: more for custome, than conscience: and more to heare a fine preaching, than to followe the godlye teaching. And if many of them doe thus, that come to the Churche, what may be thought of them that come not to the Church: Many are constrayned to labour for their liuing in the week day, whereby they auoyde ydlenesse the mother of mischiefe, wherof many I feare, though they are not ydle on the Sabboth day, they are not wel occupyed. For that day they giue themselues to Drinking, Dicing, Dauncing, Swearing, chatting, Playing, Bowling, Beare-baiting, and to other vanities: and this is the regard that they haue to God, vsing themselues that day most wickedly, that God woulde haue them liue most holily.

OMEN. Surely they are such foles, that I am not able to

rehearse their follie.

SIVQILA. Yea, but none with vs but are thought to be wise ynough as long as they haue Wealth. But I pray you is Wisedome preferred before Wealth with you, or no?

OMEN. Yea in deede is it.

SIVQILA. It is not so with vs, for truely ỹ people are so peruichly addicted, that they estéeme Wealth aboue Wisedome, and as it séemes, they thinke that the wealthye are wise, & the poore are fooles. For euery word ỹ the rich speaketh is soothed and counted for an Oracle, (be it neuer so fond) but let the poore speake neuer so wisely, he is tript before his tale be half tolde, and is fléered or iested at therfore. But if the said rich man doth fal into pouerty, and the same poore man chance to be rich, then Totnam is turned Frēch, and then the foole is sodainly become wise, and the wise mā a foole. So that hereby it muste nédes appeare, that it is Wealth that makes Wisedome, & pouertie makes fooles, For, when Wealth is gone, all Wisedome is gone: & when Pouertie is gone, then all Folishnesse is gone. It is true. Marke.

OMEN. It is not so with vs, for if a wise riche man doe chaunce to come to pouertie, he is not onely prouided for, that he shal haue sufficiēt to liue on during his life, but his counsayle is required and taken in vrgente affayres and waighty matters as well as it was before: for God, not Wealth giueth Wisedome. Note here

SIVQILA. I woulde it were so with vs: but truely I haue seldome séene, that their counsayle is craued béeyng fallen in decaye, that haue in their Wealth borne great authoritie, thoughe they were well worthy for their wytte and honest behauioure. Therefore wée maye sée, that Wealth, more than Wisdome: goods, more than goodnesse: and authoritie more than abilitie is preferred: whiche me thinks is very preposterous. For, who will estéeme a Horse the worse for hauing nothing but a halter on his head: and who wil estéem a iade the better for his saddle & trim trappers: Thē if we estéeme a horse for his goodnes and agility,

ſhould we not accept a man for his knowledge and honeſty? Wealth cannot make a fole the wiſer, nor Pouerty cannot make the wiſe man foliſher. For the fole cannot tel how to vſe himſelfe in wealth: but the wiſe man can tel how to behaue himſelfe in pouerty. Where wiſedome wants, wealth may waſt: and where wiſedome is (though worldly wealth may decay) the minde cannot chuſe but be riche. Therefore it is better to haue a rich mind with Wiſedome, than a full purſe with Follie.

OMEN. Your words are to be affirmed for truth: and as it is commonly ſayd, they haue neuer an euil daye that haue a good night: ſo they haue neuer an euill life that haue a good death. Pore wiſedome dyes alwayes richly: but rich follie dyes poorely. Therfore as one cannot thinke himſelfe happy before his happy ende: ſo cannot one thinke himſelfe vnhappy that wiſedome leades, who aſſuredlye wyll bring hym to an happy end. Me thought I heard you ſay, that many with you do profane the Sabboth day, with muche wickedneſſe, as with ſwearing, and other execrable vices. May I beléeue you?

SIVQILA. Yea, as well as I may beléeue you in many things that you haue ſpoken. Nay, I tell you, they will not ſticke to ſweare and forſweare themſelues on that day.

OMEN. Then I thinke they will not ſpare to do it on other dayes.

SIVQILA. Be ſure of that: if ſinfull ſwearing might make the Sabboth day, then euery day in the weéke would be a Sabboth day with vs.

OMEN. Then it is very like they wil ſweare as well for toyes and trifles, as for the tryall of Truth. But either you haue no lawe for ſuche, or elſe you execute not the lawe on ſuche. But if ſuch ſwearers were with vs, we would make them leaue their ſwearing, or elſe we would barre them of their ſpeaking.

SIVQILA. Which way?

OMEN. We woulde cut out their tongues, if no wayes would warne them. If one ſhould ſweare with vs (as it is impoſſi-

impossible to finde a swearer in all our countrey, the firste time, he should be admonished by a Preacher or Minister: but if he should sweare the second time, he should then presently be put out of his house, least he shoulde bring the plague of God among his neighbours: but at the twelue-months end, if he hathe lined honestly and without swearing all that while, he shall be suffered to enioy and dwell in his house againe. But, if he should sweare the third time, he should then (without pardon) haue his tongue cut out, and then we are sure, he may well thinke an othe, but he cannot sweare an othe.

SIVQILA. Oh that we had that law and well executed. Well, though there be no law for punishing such swearers with vs, yet God with horrible and soddaine death hathe oftentimes plagued suche Swearers with vs. Whereof one being in highe fauoure wyth hys Prince, thorough enuy and malice procured the King to putte his owne brother to deathe, for whose death the King was afterwardes verye sorie: Which noble man after sitting with the King at meate, and spying the Kings butler stumbling (bearing a cuppe of drinke in his hande) recouering himselfe againe quickly with the other foote, saide: There one brother helped an other. Which, when the King hearde, he sayde: So might my brother haue helped me if he had bin aliue: blaming him then for his brothers death. At whiche time, the saide noble man went about to excuse himselfe to the King, by forswearing himselfe before God, & toke a peece of bread and said: so safely might I eate this peece of breade, as I am guiltlesse of your brothers death: and therewith he dyed sodaynely, choaked with the saide peece of breade. Thus was this forsworne wretch with horrible and sodayne death plagued by God, that thought himselfe safe from the punishment of man.

OMEN. He had bene better to suffer the penaltie of oure law a great deale.

SIVQILA. It was credibly reported, that a lustie ladde

with vs, (a solemne swearer,) losing his money at Dice, had blasphemed God with many terrible othes, saying: If I had the Diuell here, I woulde eate him: who had no sooner spoken these woordes, but a Spider (or else the Diuell in the likenesse of a Spider) came downe ouer his mouth: whych, as soone as he sawe, he snatchte into his mouth, and so dyed presently.

Marke. OMEN. A fearefull example, and ynough (me thinkes) to make euerye one cease from swearing. If it were a Spider, then it was sufficient to destroy his bodie: but if it were the Diuell, it was ynoughe to destroy him and a thousand such both bodye and soule. Surely it is for want of punishing of offendours, that you haue so many offendors: and bycause we punish without pardon, we haue no swearers to craue pardon. Nay, Lying is so much detested with vs, that if one lye in sporte, he shall be punished in earnest: for, if one make a pleasant lye, thoughe he hurte no body therewyth, for the first suche lye he shal be reproued, for the second such Lye he shall be fiue dayes imprisoned: and for the thyrde suche Lye, and euerye other such Lye after, he shal be banished from the place he dwelleth in for the space of three monethes: but if one with vs shold make a Lye to the deceyuing or hurting of any, or speake a Lye before a Magistrate or a Judge, then the partie for euery suche Lye, shal be constrained to holde his peace, and to speake neuer a woorde to anye person the space of three moneths after, vnlesse hee shall bee required of some Ruler for some vrgent matter: and he shal weare on his Sleeue all that while, an H. and an L. for a Hurtful Lyar.

SIVQILA. But what if anye shall receiue harme, losse, or domage by his making of that lye?

OMEN. Then the saide Lyar shall restore out of his owne goods, landes, or liuing, as much e to the partie so hurte or endomaged, as wil fully satisfy the same: if al his goods, lãds or liuing are able to do it.

SIVQILA. But shall the Lyar haue no more harme if

any

any shoulde chaunce to be hurt, wounded, or maymed, by his sayd lye?

OMEN. Yes, be bolde of that: for, if anye bée hurte, wounded, or maymed, throughe the false reporte or Lye of anye bodye, the Lyar immediatelye shall be hurte, wounded, or maymed on the same parte of hys bodye, and in suche order, as the partie was hurte by meanes of the saide Lye. And I will shewe you howe suche a Lyar was serued with vs. Warke.

SIVQILA. How I pray you?

OMEN. There was one (but it is a greate while since,) that owing one of hys neighboures euill wil, and vnable to hurte him himselfe, went and tolde a lustie fellowe, a shamefull Lye of hym, who, he was sure, woulde not only sone beléeue him, but also woulde paye hym home for it, saying: Sir, didde you euer hurte or harme suche a man? No truely, (sayde hée) that I wote of, and to tell you truelye, I scantly knowe him if I sée him. Then sayde the Lyar, hée hathe muche misused you, for hée saide, that you are bothe a common Drunkarde, and suche a common Lyar, that neuer a worde you speake can be credited. Then sayde the other, I woulde I knewe where he were, for then I woulde be reuenged on hym for thus misusing of me: mary (saide the Lyar) yonder hée is, you can haue no better tyme than nowe to deale with him. At whiche time immediatelye the other furiously dydde flye vppon him, and by chaunce (thrusting at his face) hée dydde quyte putte oute one of hys eyes.

SIVQILA. Then what was done to the man that didde so hurte him.

OMEN. Forsothe hée hadde the lawe therefore in all poyntes, as before is described. But my whole tale tendeth to thys naughtie Lyar, whyche was the occasion hée was so hurte.

SIVQILA. I praye you sir, what rewarde had he for the making of that lye?

OMEN.

OMEN. Suche a rewarde as didde sticke to hym as long as hée lyued: For hée was brought before the Ruler there, who caused imediatelye the lyke eye of hys to bée putte oute: and then he was commaunded to silence for thrée moneths, and he did weare the badge of H. and L. so long.

SIVQILA. Oh suche a law with vs, and so well executed, woulde teach many a one to tel trueth, that do now almost nothing but lye.

OMEN. What is lying thought so small an offence with you, that there is no lawe nor punishment for it?

SIVQILA. Yea indéede is it. Nay, merry and pleasant lyes we take rather for a Sport than for a Sin. Lying with vs is so loued and allowed, that there are many tymes gamings and Prises therefore purposely, to encourage one to out lye another.

OMEN. And what shal he gaine that gets the victorie in lying?

SIVQILA. He shall haue a siluer Whetstone for his labour.

Consider this. OMEN. Surely, if one be worthy to haue a Whetstone of Siluer for tellyng of Lyes, then one is worthy to haue a Whetstone of Golde for telling of Truth: truly me thinks a Whip of Whitleather were more méete for a Lyar, than a Whetstone of Siluer.

SIVQILA. In my iudgement he was eyther a notable Lyar, or loued Lying better than Saint Paule did, that deuised such a reward for suche an euil desert. I maruel what moued him, that the lewdest Lyar shoulde haue a Syluer Whetstone for his labour.

OMEN. I knowe not, vnlesse he thoughte he was worthy for his lying to goe alwayes with a blunte knife, whereby he shoulde not be able to cutte hys meate: and that hée shoulde haue no other Whetstone wherewyth to sharp hys knife, but the same of Syluer whiche he hadde wonne with lying.

SIVQILA.

SIVQILA. What his fond fancie was therein I know not: but I wishe, that euery such lyar hadde rather a sharpe knife, and no meate, thē to haue meate inough, with a blunt edged knife; vntill they leste their lying. Saint Austine wouldе in no wise haue vs to lye, though it might do good. For, if a man lay at the point of death (saith he) that hath a sonne dead by trauailing into a far Country, yet we ought not to say vnto the sicke man, that his sonne is mery and aliue, though thereby we did knowe he shoulde reuiue or recouer his health. Now, if we may not tell hurtlesse lyes to doe good: then we maye not tell hurtfull and wicked lyes to do euill. Saint Paule sayth, we may not do euill, whereof good maye followe; then we may not doe euil whereof mischiefe may followe. Christ is trueth, and they that meane to resemble Christ: they that meane to followe Christ: they that meane to haue Christ their Captaine: they that meane to haue Christ their Sauiour: they that meane to rise with Christe: they that meane to dwell for euer in Heauen with Christe: let suche learne to tell trueth with Christe. And they that meane to be exempt frō the presence of God: they that meane to lose the endlesse ioyes of Heauen: they that haue luste to lye in the furious flames of Hell fire: they that desire the felowshippe of the Diuels in Hell: and they that wouldе gladlye be tormented of the Diuell for euer wythout any mercy, let them lye and spare not: and if they be not fully instructed in lying, let them learne to lye of their father the Diuell, who is, and hath bin the head Captaine of lyars from the beginning.

OMEN. Wel, suche as doe serue vnder this Captayne, were best nowe flee from him. For nowe in this life they may, but if they be once his hyred and prest souldioures in Hell, then they cannot.

SIVQILA. I thinke it is better by telling of truth to goe vnto Heauen, than by telling of lyes to go vnto Hel. But I pray you, what if any with you shoulde chaunce to forsweare thēselues, called as witnesses before Rulers, Magistrates,

or Iudges?

A lawe for Periurie in Mauqsun.

OMEN. As sone as they are proued periured, their tongs are cutte out, without any pardon, whereby we are sure, they will neuer committe periurie any more: and halfe of all their godes straight-waye is conuerted vnto the Kings vse. But in this case the king hath neuer ỹ more gods, nor they fewer tongs.

SIVQILA. Why so?

Marke the godly consideration of the men of Mauqsun.

OMEN. For there are none with vs ỹ wil once swear an othe, or take the name of God in vaine: much lesse, that will forsweare themselues. For, euerye one wyth vs doeth thinke verily, that if they shoulde but once take the name of God in vaine, that then Gods plague woulde continue in theyr house: but if they should forsweare themselues, they beléeue faithfully, that then God would send fire from heauen, and burne both them and their house.

Marke.

SIVQILA. And truely there are some suche shameleſſe swearers with vs, and that are so Godleſſe and Faithleſſe, that, if God himselfe shoulde warne them ouer nyghte, and saye: If thou wilte not leaue thy swearyng, looke to morrowe for thy consuming: yet I thinke verily, they woulde scantly regarde it, or sweare any one whitte the lesse.

OMEN. Well, I doubte that suche doe feare more the shorte punishing of theyr bodyes here, than the continuall tormenting of their soules in Hell. For I am in thys opinion, that, if a fewe of youre swearers were brydeled wyth oure Bytte, and were punished without pardon, (as they in oure Countrey are, if they doe chaunce to offende) their greate othes woulde be turned into Yea and Nay.

SIVQILA. I haue suche good lyking to your talk, that I wishe it, or suche like, were executed with vs as a Law. But sir, I pray you, what if anye be troubled, sewed, or imprisoned by false reporte or wrong information wyth you?

OMEN.

OMEN. What if Fire be turned into Water, Wyndes into Fishes, Tabers and Belles into Buckets? I tel you there are none with vs that wil once tel a lye, or will giue any wrong information against any.

SIVQILA. You dwell in suche a Countrey as I neuer heard of: you haue not so fewe suche, but we haue as many such.

OMEN. Yea, but if you did vse suche, I durst laye a wager, that shortly you shoulde haue none suche.

SIVQILA. Howe woulde you vse suche, if you had any such?

OMEN. If anye with vs should falsely suggest or molest, or giue any wrong information againste any, the party that hath wrongfully suggested or informed, shal incur the like danger, penaltie and punishmēt, as the partie against whō the information was made, shoulde haue done, if the suggestion or information against him had bin true. As if the partie complained of, should haue lost his eies, eares, hands, or tong (if the information had bin true) then the false suggester, or wrong informer shal lose his eies, eares, handes, or tong. And if the partie complained of, should haue losse hys life, (if the information had bin true) then the informer or suggester shal lose his life, if his information be false. And so of losse of landes, goodes, prisonment, or anye other punishement. A rare example I wil tel you of one wyth vs, how hee was vsed that gaue wrong and wicked information against one, onelye of malice and spite, and the rather bycause hee thought to haue begged his liuing.

a lawe for false informers.

SIVQILA. Tel it, for I wil heare you attentiuely.

OMEN. There was once in oure Countrey, a very wicked fellowe, that dwelled nighe vnto a very godly and honest man: who, as the Diuel doeth not loue God, so thys diuelishe fellowe coulde not abide his godly neighbour: as he hated him, so he hasted to worke his destruction. And bycause he soughte no more but his lyfe, he deuised wordes of high treason, that he should speake against the King, and he

a strange example of a wicked informer

enformed ỹ Ruler there, of his own deuised wordes, saying, that he himself heard him speake thē. And to make the thing more cock sure, he hyred two witnesses to affyrme, that they hearde him likewise speake the same words of treason: whi the, when the Ruler heard, he sent for the party that was cōplayned of, to whom whē he was come, the ruler and Iudge said: Sirra, here is one of thy neighbors (as I vnderstande) hath enformed, that thou hast spoken wordes of high treason against the kyng: & he hath not only heard thée speak them, but here are also two witnesses that dydde heare thée also.

Which, whē this goodman heard, he was so astonied, that he could scantly speake one word, to whome the Ruler saide: Sirra, you were best speake your selfe, and to excuse your selfe: for here are three come to accuse you. And then ỹ man remembring himselfe, knéeled downe and saide: O my God and heauenly father, thou knowest whether I am guilty in this that is layde to my charge or not: as thou deliueredst Daniel out of the Lyons denne, the three children out of the fierie fornace, and chast Susanna from the two wicked Iudges: Deliuer me Lord for thy mercies sake at this present, from these rauenors that sēke guiltlesse my spoile & destruction: and with that he rose vp, and saide to the Ruler as followeth: I beséeche you to examine them seuerally by themselues, what were the wordes I spake, where I spake them, and when I spake them, and the Iudge dydde so. Whyche, when he had done, he found euery one of them agrée in one tale. And then the Ruler said to the accused man, these men doe all agrée, that in such a place, and in such a day, and how thou didst speake such wordes against the King: therfore, as farre as I sée, I muste be constrained to giue iudgement against thée, according to the lawe. At whose wordes the accused man knéeled downe again, and said with wéeping teares: Oh Lord, as I am guiltlesse, so let me not be helpelesse: in thée is al my hope, thou neuer deceiuest them that putte their trust in thée: thou art able to pleade in my cause. Thē the Ruler bad him arise, and saide vnto him: I perceiue thou

haste

hast a feruent truſt in God. Wel, I wil charge theſe thy aduerſaries a little ſtraighter. Wel Maiſters, thys good man whom you haue accuſed here of high treaſon, is iudged of al that knowe him, to be as faithful to God, as obedient to his Prince, and as louing to his neighbors, as curteous to ſtrãgers, as liberall to the poore, and as commodious to his coũtry, as any of vs al, and a great deale more than any of you thre that haue accuſed him. But, for that we are to doe Iuſtice, we meane not, but according to your accuſations, to proceede againſt him. Notwithſtanding, I wil ſay to you by the way, that if he die guiltleſſe through your falſe accuſatiõs, God wil not only plague you, as long as you liue, with a troubled & tormented conſcience, but alſo with deſperate minds at your deaths, whiche is the verye line that leades you to hel. Let Iudas be a pattern to you, that falſely betraid Chriſt his Maiſter: for as ſoone as he had taken the money ỹ he betrayd him for, did he not ſtraitways diſpaire, whereby he neuer aſked pardon of God for his fault, & ſo deſperatly hanged himſelf, and his bowels guſhed out: & ſo he is become the child of perdition, whereby he hath loſt heauen for hel, pleaſure for pain, gladneſſe for ſadneſſe, and God for ỹ Diuel. Is not this a proper gain, that his mony hath brought him? Therfore you that are witneſſes, if you haue takẽ mony for the betraying of this accuſed man, your mony wil bryng you Iudas gaine, vnleſſe you repent you otherwayes than Iudas did, whiche gaine, is to be for euer in the torments of hel fire, with the Diuel and his Angels, and to be expulſed from the preſence of God. And thereat the accuſed man kneeled downe and ſayde: Oh Lorde defende me, and pleade now my cauſe. And as ſoone as the accuſed man had ſpoken theſe words, there came one man in great haſt, and preaſed to come before the Iudge, ſaying as foloweth: Oh worthy Iudge, you ſit here in the place of God the moſt high and greateſt Iudge, & the Iudge of al Iudges, to heare the truth without any partialitie, and to iudge according to right and equitie: whoſe faith is ſo firme, whoſe godlineſſe

Marke howe God defends ỹ righteous.

is

is so greate, and whose truth is so tryed, that I am assured, that nothing can make you wrye from the righte waye. To whome the Judge said, thereof assure thy selfe, for I know, and it is alwaies in my minde when I sit in this place, that though I cannot sée God in heauen, yet he sées and beholds me on earthe. Doe you not thinke, that if the King of our Countrey, were here nowe in this place, but that I woulde examine all things appertayning to this matter so exactly, goe aboute to boulte oute the truth with such diligence, and iudge the same without fauoure or affection according to equitie, whereby to please the Kyng: yes verilye. Then howe muche more ought I to examine with equitie, try out the truth diligently, and iudge without partialitie, séeing our good God the King of all Kings, and Judge of Judges, is nowe present in this place, and wil not onelye heare all the whole matter from the beginning to the ende, but also wil poure his vengeance vppon you, if you witnesse falsely, and on me, if I iudge not vprightly, who heares what wée say, sées what we do, and knows what we thinke. For, if the painter can sée, that makes an eye that cannot sée, then God muste néedes sée, that made our eyes that can sée. If hée can heare, that makes an eare, that cannot heare, then God of force muste néeds heare, ỹ hath made our eares that cã heare. And shal not he also that made our hearts likewise, knowe what we thinke in our harts: yes doubtlesse. Therfore take you gret héed, al ye that haue to speak before me in this case, for whatsoeuer you speake vnto me, either true or false, you speake to God: and if you speake true, God wil protect you, if you wil speake false, then God wil detest you. Whiche of you al, if the Kings Maiestie were here in the nert rowme or chamber, durst vtter a lye so loude, that the King knowing it to be a lye, should heare it? Then what is he that dare once presume to beare false witnesse against his neighbor, in the hearing of God the greate King of all, that makes Kings and puts downe Kings at his pleasure, who is present here before vs all in this place, (though not personally, yet spiri-

tually)

tually:) therefore now my friend, I am determined to heare the trueth, to trie out the truthe, and to Iudge accordyng to truth, and therfore I charge thée speake nothing but the trueth. Then saide the same fellowe that came to speake with the Iudge so hastily: my Lorde, I hearde but euen a while since (as God woulde) that one is accused before you of high treason. Then said the Iudge, in déede here is suche a one, doest thou knowe him? there he standes besides thée. Then saide the fellowe: of trueth my Lorde, I knowe hym not, but I haue hearde him as muche commended for hys goodnesse, as this his accuser is discommended for hys euilnesse: so it may be (saide the Iudge) and yet he neuer the better, nor the other the worse: for perhappes you neuer heard him commended, nor the other discommended. Yes truelye my Lorde (saide the fellowe) I haue hearde bothe, and that not of a fewe, whiche I speake here vnfaynedlye, bothe before the Maiestie of GOD and you. And for that we are all bounde to tell the truthe, and to defende the innocente as muche as it lyeth in vs, I am come nowe in the feare of God, & in singlenesse of heart, to vtter so muche vnto you, as thereby you maye the better sucke out the sothe, and try out the trueth. But firste I praye thée, saide the Iudge, doest thou knowe his accuser? yea that I doe (saide the fellowe) more of his séeking than of my desiring. Well nowe tell on thy tale, saide the Iudge, and I will heare thée attentiuely. Then saide the fellowe to the Iudge, thys accuser here that hath accused this man for highe treason againste the King, was very importunate foure or fiue times at the leaste with me, to be a witnesse againste him therein, and if I woulde affirme when néede shoulde stande, that I hearde him speake the wordes, he woulde giue me a greate summe of money, and saide moreouer, that after his death, he hoped to haue great part of his liuing, whereof, some lay very nigh to his house (but I hope he shall haue as muche good of it, as Iesabel had of Nabothes Vineyard.) And he promised me also, that if he fared wel, that I shoulde fare neuer the worse.

But

But I liked his fare so wel, that I said his fare was too fine for me to fede on: and so by no meanes I would consent to his most wicked purpose, saying moreouer to him at my departing, take hede, for you thinke this is the verye waye to winne, but beleeue me, beleeue me, it is the very high waye to lose. If he lose his short life here guiltlesse, then he shall find his life in heauē endlesse. And though by his death you seme to liue the richer here: yet by this your wicked life, you shal procure your eternall death in Hel, where you shal neuer see God, nor shunne the Deuil. And then he went very sorrowfully from me, more (as it seemes by the sequele) for that he could not procure me to his purpose, thā that he was sorie for his sinne. Then sayde the Judge, I feare this fume is not without fire, it smels somewhat of the smoake: what say you that are his accuser to this? then said the accuser, O my Lord, this man that is the traytour, hath procured this man with money to saue himselfe by slaundring of me. Cōsider this man speakes on the behalfe of a Traytour, and I speake on the behalfe of a King. Is the King (sayde the Judge) so desirous of his subiectes wrongfull death, as hee would haue none to tell truth in ỹ defence of their life? We do the King no wrong to trie out the trueth, and to saue an innocent: neither do we the King right, if we heare not true witnesses against a Traitour, and iudge him according to the lawe: but assure thy selfe, that thy naming of the King, (whom I reuerēce) shal neither let vs from doing of right, nor yet constraine vs to do any wrong. We haue a heauenly King here present, though our earthly King be absente, whom I honor, feare, and reuerence, more than I maye or ought my earthly soueraigne: for he is mortall, and can kill but the body, nor that neither, vnlesse God giue him leaue: but God our heauenly King that is here present, can kill at his pleasure both body and soule for euer in Hel fire. Well sir (said the accuser) I haue two witnesses to affirm my tale, and he hath but one to speake on his side: and yet that that he hath spoken, is nothing with him if it be well considered,

for

for he doth not saye, that he that we accuse did neuer speake such words of treasō, but he hath inuented a friuolous matter, only to discredit me. Therfore I beseech you (oh worthy Iudge) to consider, that the traytour neyther hath said, nor can say any thing for himselfe, nor this fellow (hyred by him as it seemes) hath saide any thing to the purpose. Then the man that was accused said to the Iudge: oh my Lord consider ỹ truth & the innocēts cause: as I stand here before God & you, so I wil not lye neither to God nor you, the truth is, when I was presented to come before you, I knew not the cause thereof, whiche being true, as God knowes ỹ is here presēt, the time is very short, as your Lordship & al the rest here may veri wel iudge, to premeditate, procure, or practise any such pollicy. And as for this mā, which ỹ lord I am sure hath sēt on my side, I neuer saw him, or spake with him in all my life to my remembraunce. Therfore my Lord, think that I am here as guiltlesse Susan, and this man God hathe raised vp instead of Daniel, which I doubt not at length, but wil be able to counteruaile againste these two false witnesses, that are in stead of two wicked Iudges. And GOD that is here my perpetual patrone, is sufficient and able to counteruaile this my wicked accuser. And then as sone as this honest accused man had said these words to the Iudge, an other straunge manne came in hastily, and preaced verye muche to speake to the Iudge, and saide: oh my Lord, I feare that here are thrée Wolues determined to deuoure a simple and innocent Lamb. How knowest thou that, said the Iudge? truly then said the man, I was going euen now within this houre thrée or four miles from home about certaine vrgent business, and as I was going, I met by chance, (nay rather by Gods prouidence) with one that asked me if I knew suche a man, to whome I answered and said that I knew him not, but I haue hearde a good report of him, to bée both honest, godly, & charitable. Wel then said he againe to me, he is like to be cast away this daye for hyghe treason against the King. What is the cause, and who is his accuser,

saide I: and then he declared vnto me, the wordes of treason that he should speake, & named this man (that stands here) to be his accuser therein, which when I hearde, hearing so much good of the man accused, and knowing so much euil of the accuser, I cut off my needeful iorney, & came hither with great spéede, to tel a truth, and to saue an innocent, if by any meanes I may. Then saide the Iudge to him, thinkest thou that this man that is accused of treason, is guiltlesse therin? Yea that I do, said the fellow, or else this his accuser wold neuer haue hyred me to beare false witnesse againste him therin. Is this true that thou sayst, saide the Iudge: yea my Lorde that it is (saide the fellowe) he cannot well denye it, for I am sure halfe a dozen times at the leaste, he was very importunate on me to beare witnesse againste hym in this same matter that he hathe accused him of, and offered mée mony therefore largely: and vnderstanding partly my néed, he thought I coulde no more refuse his mony, than he could resist the Diuel when he moued him to mischiefe. For if I would haue consented to him herein, this good man had not bin so long vnaccused as he is: therfore I beséeche your lordshippe to consider wel of it, for I am neither desired, hyred, hyred, nor procured to come hither nowe, to speake this that I haue saide. Tel me truelye, saide the Iudge, doest thou knowe the man that is accused? no sir (said the fellow) I neuer sawe him in al my lyfe that I wote of, but I haue hearde of his good name, and honest fame: but I knowe his accuser very wel, for he offered me money to be a false witnesse against him half a dozen times at the least, as I sayde before. Did not I tel you saide the Iudge, that after thys fume fire woulde followe? and then the accused knéeled downe vpon his knées with wéeping teares, saying: O Lord nowe I perceiue thou hast heard my prayer and performed my petitiõ: in stead of my accusers, two false witnesses, thou hast sent me two true witnesses, by whi h two witnesses (& al throughe thée) my truth shall be tryed, and their falsenesse shall be founde. And then the Iudge saide to the accuser,

howe

how say you to this sirra? there are two witnesses stirred vp by God, against your two witnesses, procured by the Diuel: I perceiue thou lokedst for nothing lesse, thã that these two shold haue come hither to declare the truth as they do. Wel, it is the Lorde our God that hath sent them, and none else. What canst thou say to this? Then said the accuser, oh my Lord, both these are hyred for mony, for the deliuery of this Traytour, and for my destruction. A vaine excuse (saide the Iudge) for this mã hath protested before God that he knew not the cause he was sente for, when I did sende for him. Whiche if it be so, it is verye vnlikely, that since I layde the matter to his charge, he should procure this practise, and finde suche friends that he neuer knewe before, in so short a time, especially seeing he neuer spake nor once whispered to any since his comming hyther: but seeing (saide the Iudge) the trueth of euerye matter oughte to be tryed by the oths of the informers or witnesses, therefore I will haue euery one of you in this case deposed. And first, wil you two that came of your owne motion, or rather by God procured, (as I thinke) sweare nowe before the Lorde, without malice, affection, enuie, spite, hatred, or without anye other sinister meanes, onelye for truthes sake, that this accuser of thys man of high treason againste the King, woulde haue hyred you for money, to be false witnesses against this accused mã in this same case whereof he nowe is accused? Then sayde the same two men to the Iudge, yea my Lorde, that we wil with all our heartes: for as the Lorde knowes the secretes of all our heartes, we haue saide nothing, nor will saye anything, but onely the trueth. Then saide the Iudge to them, nowe take youre othes thereof: and so they were deposed and sworne, & then the Iudge bidde them stand aside, and commaunded the accuser and his two witnesses to take their othes afore him, that the accused man did speake such words of treason whereof they accused him. And as they wer taking their othes, the one of ỳ witnesses coulde not speake, Marke the Iudge.

for the Lord did make his tong to swell in his mouth, that it was horrible to see. The other witnesse immediatelye fell downe before them stark lame, and the wicked accuser was then stroken blind. At which sodaine change and righteous stroke of God, ỹ Judge & al the rest wer amazed. Then said the Judge: oh wicked wretches, did not I warne you of this before: do you thinke that God that is all truth, wil wincke at wickednesse or fauour falshod: what say you now, is this mā guilty in that wherof you haue acused him: why do you not speake: though one of your tongs is swoln by the right iudgement of God, yet I beléeue god hath reserued some of your tongs to vtter the truth, and to excuse this innocent lambe appointed to the slaughter. Then the false witnesse that was stroken lame, said to the Judge, we haue worthily deserued the wrathe of God, which now is iustlye fallen vpō vs: we might haue takē hēd before by your good admonitions, profitable persuasions, & witty warnings, but that we lacked the good grace of God. Therfore as one ỹ is compelled by the great God (ruler of al things) I wil open vnto your Lordship al the whole truth. This good man that is accused, is moste falsely and vniustly accused: and this man whose tong is thus swoln in his head, as you see, and I that am so sodainely become lame, for grædinesse of mony giuē vnto vs by this now wicked blind mā, haue acused this good mā, & witnessed that he heard him speake such words of treson, wheras the Lord knowes, we nener heard him speake anye such thing. And euen as this blinde wicked wretche didde entice with money and faire promises these two good men (but all in vaine) who haue helped to saue thys innocente: euen so he gaue vs money wyth manye fayre promises of greate rewardes to condemne moste vniustlye this innocente. Whereat the manne with the swolne tong made signes with his hands loking towarde heauen, affirming therby, that all was true ỹ his lame fellowe had said. Thē ỹ Judge said, oh vile varlets not worthy to liue:

what

what sayest thou (thou wicked accuser) to this? whome God most righteously hath stricken blinde: are not thy diuelishe deuises come to a trim drift? Then the blind accuser knéeled downe vpon his knées and saide: I am worthy to dye, it is onely I, that for spite and malice, and hope of worldely gaine, haue mused this mischiefe, and procured this practise against this godly, vertuous, and innocent man. Then said the Iudge to ỹ innocent mã, giue God the praise, for it is he that hath wrought this wonder: then said the innocẽt man, knéeling vpon his knées: O Lord, I thanke thée, that thou hast not onely heard me, but also hast deliuered me, blessed be thy name for euer. Then the accuser and the two false witnesses, by the iudgement of the Iudge, were tyed in foure seuerall partes to foure strong horses, that is, eyther arme to a horse, and either leg to a horse: and then whẽ the horses were ierked, euery one of them was torne a sunder, and all their landes and goodes were sold and giuen to the releefe of the poore.

SIVQILA. Surely herein God wrought wonderfully, and the Iudge very godly and truely. If this lawe were so executed with vs as it is with you, many that are troubled should liue more in quiet: many should haue right, that now haue much wrong: & many should be vnaccused, that now are falsly accused.

OMEN. Where Gods worde is plentie, there Iustice should not be daintie. I muse that Sin is so suffered, where Gods worde is so preached. I perceiue, with you there are mo Professors than Followers.

SIVQILA. I would it were not so. Is there anye with you that vse to play at Dice?

OMEN. None at all: but, if there were any, they would not be swearing Dicers, that will eate the Diuell at a bitte in the likenesse of a Spider, (according as you tolde the tale of late) we haue a lawe with vs, that euery one that playeth at Dice or Cards for mony, or for any other thing of any value, the winner shal forfeite so much & twice as much

Neuer a Dicer in Mauqsun.

more as he winneth: and the loser shall forfaite as muche more as he loseth: whiche forfaiture shall be deuided into three equall partes, one parte whereof shall be to the vse of the King, one other part thereof shal be to the vse of the reuealer, and the third part thereof shall be equallye deuided among tenne of the nexte neyghbours, dwellyng nerte to the house or place, where the sayde money is wonne or losse. And for euerye houre that they playe, at one time, both the winner and loser shall bee imprisoned one moneth.

SIVQILA. If this lawe be as strictlye executed, and as narrowlye loked to, as the rest of your Lawes: then there is not so muche money wonne and losse with you in a whole yeare, as there is with vs in one daye, naye in one houre.

OMEN. Whether it be executed or not I know not, but there is not one Dicer nor yet Carder in all our Country. Dure Rulers, Lords, Knightes, and Gentlemen (wishing rather to profite other, than to fill their purses with other mens pence, and to solace their wearied mindes by honest pastimes, thã to get grædie gain by diuellish and detestable Diceplaye) doe vse diuerse times (when they do playe) to playe at Chesse, the Astronomers game, and the Philosophers game, whiche whettes theyr wittes, recreates theyr minds, and hurts no body in the meane season.

The exercise of the higher sort.

SIVQILA. These games you speake of are to busie for manye of our heades: and many of oure heades are otherwise to busie to followe your good orders. Diceplaye is so commonly vsed with vs, that manye boyes, seruingmen, and other, are more expert in playing at Dice, than in Dauids Psalmes.

OMEN. Haue you no lawes againste suche vnlawfull games?

Wyse lawe.

SIVQILA. Yes, we haue Lawes to forbid them, and licences to allow them.

OMEN. That is as though a Father should command

his ſonne to goe to Schoole, and immediatly giue him leaue to play the Truant. Thoſe lawes ſhall neuer be wel kept, that are licenced to be broken. Nay, if we haue lawes, wee kéepe lawes. Marke this well.

SIVQILA. And if we haue lawes, we breake lawes. If men woulde conſider, what perilles Diceplaye procureth, what miſchiefes it maintaineth, and what driftes it doeth driue: then many woulde loath it, that nowe do loue it: manye woulde deteſt it, that nowe delighte in it: and manye woulde forſake it, that nowe do fauour it. Haue not manye loſte in one yeare at Dice ſo muche, as their friendes were getting all their whole life? Haue not many loſte at Dice in a weéke, that that woulde wel haue ſerued them a whole yeare? Howe many honorable and worſhipfull houſes haue bene ſo ouerthrowne by Diceplay, that they are vtterly vnknowne at this day, and perhappes ſome nowe begge theyr breade, whoſe auncéstours haue hadde Lordly liuings, and vtterly conſumed by Diceplay, and other vnthriftie games. Hathe not Diceplay driuen many a one to borrowe, that elſe had bin able to lende? Do not many loſe ſo much at Dice in an houre, as they cannot get honeſtly and truelye in a whole Wéeke? Whoſoeuer ſhall playe at Dice or at anye other game for money or other gaine, the beſt is, he can but win, and then one or other that he playeth withall, muſte néedes loſe. Then conſider, God ſayeth: thou ſhalt loue thy neyghbour as thy ſelfe: whyche, if I ought to doe, then I muſt not haue my neighbor to loſe, to make my ſelfe to winne. For, his loſing by that meanes, can not be my winning. Therefore, thoughe I ſéeme to winne by his loſſe: yet I loſe as wel as he. Loue biddeth me rather loſe to make my brother win: and Hate bids me win with my neighbors loſſe: therefore, if I loue my neighbour as my ſelfe, then I cannot win with his loſſe, thoughe I ſéeme to win: thē I muſt néeds loſe if he loſe. Thus it is proued, that he that doeth winne at play is a loſer. And alſo he that winneth at Dice or at any other game (whereby any hath loſſe that playeth with hym) This is to be noted.

lóseth the fauour of God, bicause he fauoureth not him (that hée playeth withall) as himselfe, and doth laughe wyth his lolle: which shewes he doth rather loath thã loue his neighbour. And further, he that winneth at Dice or at any other kind of game, loseth Time, a pretious treasure, not to be recouered againe, in which time, whiles he was doing of euil in playing, he shoulde haue vsed some godly exercise. Thus he that winneth at Dice, or at any other game, is a threfold loser. Now, if they that thinke themselues winners, be such great losers as I haue proued: then I count them more fonder than fooles, that wil play at Dice or at any other game, where the loser is hurt or hindred thereby. Therefore, if the winners muste néedes make an accompt, that they are such great losers: then the losers by no meanes can proue they are winners. So that if these Diceplayers and other grédie gamesters woulde be ruled by me, they should leaue Diceplaying and suche like (which are the games of the Diuell) and fal to perfect prayer, the exercise of the sonne of God. If Diceplayers and other vaine gamsters, did dépely discerne what gaine Dicing, Carding, and other couetous gaming do bring, they would shunne them as a Serpent, and detest them as the Diuel. For first this Diceplay & such like, doth kindle Gods furie, it spendes the time vainly, it enticeth to enuy, it consumes goods immoderatly, it makes mẽ sweare horribly, it freats the minde wonderfully, it brings age vntimely, it maketh a néedelesse necessitie, it bringeth the rich to pouertie, it tempteth a great sorte to théeuerie, it helpeth many to hanging spéedily, it maketh many liue miserably, and I feare it driueth some to dye desperately, al whiche do please the Diuel exceédingly,

They that win are three fold loosers.

The gaine of Diceplay and such like.

Omen. These are braunches that suche Brambles doe beare. If this be ỳ gain that groweth of Dicing or gaming, a man can not wel put his son to a worse occupation than it. Wel, if you would execute the law for Dicing and suche other gaming that we haue, you shoulde haue as fewe Dicers and other vnthrifty gamsters as we haue.

Sivqila.

to marke it so. I like your lawes exceeding well: and I like the executing of them as well. I pray you sir are the Lords and Ladies, and suche like, curteous, gentle, and affable with you?

OMEN. Maruellous as euer you knew: the more higher of degree with vs, the more curteous, affable and gentle, (if there may be any exceeding therin.) The Lords, Ladies, & other higher powers with vs, haue alway in their mind, that Christ the sonne of God was as wel borne as they (especially on the fathers side) and is of as high a degree as the best King or Emperour on the Erth, none excepted. (If I said one degree higher, I lyed not.) And they seeing, that hee (being the sonne of God) was moste humble, gentle, and meeke of all other, doe thinke that it were a meere madnes for them to be haughtie, stubborne, proude, and stout. They remember his words very wel, which saide: Learne of me, for I am humble and meeke. And because they knowe, that they can learne of none better than of him: therefore they doe learne by him to be humble and meeke. And I beleeue they shall gaine more at length by learning humblenesse & meekenesse of him: than by learning proudnesse and stoutenesse of the Diuel.

The curteousnesse and affabilitie of the nobilitie of Mauqsun.

They learne of a good scholemaister

We bolde of that.

SIVQILA. Are all your Nobilitie of that humilitie you speake of?

OMEN. What else? For it is as harde a thing to fynde with vs a haughty heart in the Nobilitie, a loftie loke in the Ladies, or a disdainefull countenaunce in the Gentlemen, or their wiues, as it is to finde a meeke mind in a froward woman, a chast heart in a Harlot, or liberalitie in a niggard or Smudge.

SIVQ. Truly there are many such noble men, Ladies, Gentlemen and Gentlewomē with vs: but I wil not say, that all are so, least happily I may be found a lyar. Then belike they brag not of their blonde, are not stoute of their stocke, or proude of their progeny.

Marke wel.

OMEN. That were as though a scuruy jade should brag

bycause he came of the race of Bucephalus, Greate Alexanders Horsse, none doe winne estimation with vs by the exploytes of other, but by their owne deserts, (as good reason is) else might manye lewde lozels loke loftily, bicause they descended long since of the line of some Lorde. Naye, with vs, he that will haue prayse himselfe, muste winne prayse himselfe: and he that will be counted a Gentleman, must vse himselfe like a Gentleman: and I thinke there is none so fonde with you, that meanes to merite by other mennes manners, that will prate of their parentes, that treade not in their steppes, and will bragge of that thing they neuer did.

Marke.

SIVQILA. Thinke you so in deede: then you are muche deceyued. I tell you there are suche with vs, and that not a fewe.

OMEN. Then I must nads count them fooles, that brag of burthens that other men beare.

SIVQILA. I will assure you, that manye with vs will boaste of their byrth, that cannot boast of their life: that will blaze out their Pedigree, that knowe not Gentilitie: and that wil prate of their Progenie, that is shame to their kindred.

Note here

OMEN. Such kinde of persons, is vanitie of Vanityes. What prayse can it be to a Peare tree to bryng forthe a Crab? and what dispraise for a Crab tree to bring forthe a Peare? Truly the Crab is a discommendation to ỹ Peare tree that bare it, and the Peare is a commendation to the Crab tree that bare it. Euen so a proude and statelye sonne, is a dishonoure to the gentle Parentes: but a gentle son of good and worthye qualities is an honoure to his vngentle Parentes. And truelye one borne of a poore parentage, that doeth chaunce to aspire to promotion by Learnyng, Vertue, and good qualities, is to be reuerenced and esteemed: and he that procedes from a greate parentage, and falleth to pouertie, miserie, or mischiefe, thorough ryot, wickednesse, or his owne follie, is not to be esteemed, but rather

ther to be reproued: For, as the one bringeth the firste fame to hys poore kindred: so the other bringeth the firste shame to his riche progenie.

Sivqila. You haue spoken both truly and wisely: but I praye you Syr, what if a poore manne shoulde come as a suter to anye of them, will they be contente to talke wyth them presently, heare their tale gladly, and helpe their sute spéedily?

Omen. For talking with them presentelye, and hearing their tale gladly, I am sure they will: and if they can conueniently, they wil likewise performe their requeste: for they thinke it is the most dishonor to them that can be, that a suter should go sad from them.

Sivqila. But what if any of their seruantes throughe disdainefulneste or spite, doe not tell their Lorde, Ladye, or Maister, that suche a suter woulde speake with them, being required thereto?

Omen. Forsoth, euery such seruant shall be emprisoned one moneth after, and al that while whatsoeuer he sues for, shall be denyed him.

Sivqila. Truely a very good Lawe and order for all stoute and stubborne seruantes, againste néedie and simple Suters. Then I perceiue, séeing they are wyllyng to helpe their Suters in that that is no gaine to themselues, then I doe beléeue they wyll not denye to helpe theyr poore Suters in that that bathe béene profyte vnto themselues.

Omen. You maye bée sure of that: for, if anye noble manne, Lady, Knight or Gentleman with vs, doe take or borrowe any thyng of any vppon their truste or credite, they wyl eyther sende them theyr money at their day, or else, if they requyre to haue it before their daye (standing in greate néede) they will make verye harde shifte but they wyll helpe them to it, not onely then moste willingly and gently thanking them for the good turn they haue done them in the forbearing of it so long, but also will doe them some manifeste

fest pleasure therefore if they can, and neuer after will be vnmindful thereof.

SIVQILA. Our Merchauntes and Artificers with vs, would giue a good deale, that al with vs were such as wold vse their creditors so curteously, performe their promise so surely, and accept a good turne so thankfully. But that was neuer, nor neuer will be: yet there are many such wyth vs I dare boldly affirme. Many will speake faire, to bring themselues in credite, and promise much, vntill they cã get it: but neyther pay, nor keepe promise when they haue gote it.

An example of one that misused hys creditors.

OMEN. There was one with vs long since, that of a base parentage came to great wealth and promotion, who, as he encreased in prosperitie, decayed in honestie: as he augmented in goods, so he decreased in goodnes: as he abounded in wealth, so he abandoned wisedom: and therby he became so proud, that he had forgot al his old friends, and no maruel, for he had quite forgot himselfe. He was more bold to borrowe, than hastie to pay: and bicause he was of great welth and lyuing, many didde willinglye lend him, for that they knew he was able to pay them: but his abilitie and fidelitie were farre vnlike, he neuer kept touch with his Creditors, and he loued them so well, that he would neuer haue his name out of their Bookes. If Promise were payment, hee payde as well as any man, for all his paymentes consisted in promises, but his Creditors had rather had fewe promises and good payment, than many promises and slacke payment. So that his credite at first, was turned into discredit at last, for none would trust him of the value of a groat: and why? bicause he would not only, if one asked it, threat thẽ, but also many times beat them.

SIVQILA. That was but a homely kind of paymẽt, the creditors were stãd able to liue on it. He was a bountifull Gentlemã I warrant you of his owne goodes, that was so greedie of other mens goods: belike he kept a good house for the poore. He that would beate men for asking for their own:

Marke.

owne: belike he would beate the poze if they craued oughte of his. The common wealth (no doubt) had a greate commoditie of him. Proceede nowe in your tale, foz I wil aduisedly heare you.

OMEN. Many of his creditoꝛs had bin so ofte with hym foꝛ asking their owne, whō he so threatned and misused, that they were so wearie thereof, that they let him alone wythal: but one among the reſt, moꝛe ſtout thā the reſt, moꝛe pincht foꝛ want of his money than the reſt, and to whome he ought moꝛe than to any of the reſt, watcht his time, and met wyth him (thoughe he had rather haue ſhunned him thā ſeen him) to whome he ſaide very gently and mildely: Sir, it is not vnknowne vnto you, that you haue ought me a greate deale of money ſo long, that I am muche endebted and endamaged throughe the want thereof. If I could as wel ſpare it as you may wel pay it, I woulde be content to ſuffer you ſo long againe to kepe it in youre handes as you haue done. But foꝛ that you knowe my caſe doth compell me, neceſſitie doth enfoꝛce me, and very pouertie doth pꝛocure me, therfoꝛe I aſke and craue of you foꝛ Gods ſake, that ſumme of mony which you owe me. And though it be a little to you, yet it is a great deale to me, whiche ſmall ſumme if you paye me, wil make me to ſwim, but if you withholde it, it wil cauſe me to ſinck. Therfoꝛe my ſwimming oꝛ ſinking lyes in your handes, truſting, that whereas with lending and foꝛbearing of my mony I haue helped you: you wil not by withholding of it hinder oꝛ hurt me. To whom the welthy debter ſaid both frowningly, frettingly, and furiouſly, away thou varlet, haue I nothing elſe to do than to waite to pay thee money? Call you it wayting? (ſaid the poꝛe man) you were verye wel content to waite to receiue my wares, & why can you not as well be cōtent to wait to pay me my money? Away thou knaue (ſaid the gentleman) oꝛ my fiſt ſhal waite on your eare: to whom the poꝛe creditoꝛ ſaid: It were muche againſt reaſon to fight with him with youre fiſte, in whome you haue founde ſuche friendſhip and fauour: to threate him ſo furiouſly, that hathe

Marke the woꝛds of the poꝛe creditoꝛ.

A homely anſweare.

Note here.

Marke.

lent you his wares so louingly: and to offer so beat him so rashly, that hath forborne the money you owe him so long. Which vngentle gentlemã, before the mã had ful ended his wordes, did so hurt and beate him, that therby he was lame euer after of one of hys armes. And so he went away in a great rage, giuing his friendly creditor strokes for siluer, euil for good, & punishement for payment. And thys was al that he coulde get on him for that tyme. And then the manne that was thus hurte or beaten, as wel as he coulde, wente to the nexte Iudge or Ruler, to whome he declared all the whole cause, and howe he was vsed for asking of his money, whyche when the Ruler hearde, hée sente for the sayde Gentlemanne immediatelye, who came to him presentlye, for he durste doe none other, to whome he sayd with very great griefe: If Gentlemen, whose life ought to bé a Lanterne to lighten their inferiours, whose lowlinesse ought to be a line to leade the lewder sorte, whose gentlenesse and goodnes ought to be a guide to ỹ baser degrées, and whose perfect képing of promises should be a patterne to the rest of the people, be moste lewd in their liuing, most currishe in conditions, moste false of their Faith, moste haughtie in theyr heartes, and most vnthankfull for benefites: howe is it possible that the common or inferior sorte, shoulde be any other? for, as it is saide, such Soueraigne suche Subiecte: suche Superiour, suche inferior: such Maister, suche Manne: suche Maistresse, suche Maide: such Schoolemaister, suche Scholler: suche Pastoure, suche Parishioner: and such Shéepehearde, suche Shéepe. The moste Writers agrée, that the Moone receiues hir lyghte of the Sunne: then if the Sunne be darkened, the Moone muste lacke hir lighte: Euen so, if the Superioures and Gentlemen, haue loste the lighte of lowlinesse: be bereft of the brighte beames of bountifulnesse: doe wante the glistering gleames of gentlenesse: be not furnished wyth faithfulnesse, nor yet adourned with thankefulnesse (whyche are the very markes and true badges to knowe a Gentleman

tlemanne by,) then muſt the inferiours of force, wante all kinde of Vertue, honeſtie and goodneſſe, bycauſe the lighte that ſhoulde leade them in the ſuperiours, is quite extinct and put out. What a horrible tale haue I hearde of you? You haue oughte this poore manne money a great whyle, and he can not get it of you, though moſte lamentably and humblye he hath diuerſe times required it of you: whyche money you doe not onelye kéepe forceably from him, but euen nowe lately you haue maymed him for aſkyng hys owne: a good rewarde for hys crediting of you, and a preatie payment for profyting of you. What? doe you thynke you haue a righteous GOD in Heauen? a Vertuous King on the Earth? and a iuſte Iudge here nyghe, that will reuenge thys facte, puniſhe offendours, and doe equitie and righte as well to the poore as the riche? as wel to the highe as the lowe, and as well to the meane as the mightie? Then the Gentleman ſaide to the Iudge: my LORDE, I neyther owe thys man anye money, neyther haue I beaten him, maymed him, or miſuſed hym. To whom the Iudge aunſweared: can you make mée béleéue that, as thoughe a Gentleman cannot lye, and as thoughe your wordes were here of ſuche credite, that the poore man ſhould therby be driuen out of countenaunce: do you think that this poore man would aſke you mony, if you oughte him none, eſpecially being ſo liberall, patiente, and gentle as you are? Can you make me beléeue, that thys manne durſte bée ſo bolde to ſaye you haue hurte or maymed him, if you did it not? he had bene very wel occupyed to Father ſuch lyes on you. I am ſure that he had rather be at home about his buſineſſe, than here, vnleſſe neceſſitie didde bryge him thereto. You knowe that we execute Juſtice equally & iuſtly, reſpecting no perſons: he may well knowe, that if wée puniſhe riche and mightie offendours, wée wyll not ſuffer the poore malefactoures to eſcape vncorrected. And where you ſaye that you owe him no money, here is your hande (whyche I knowe verye well) at

his

his debt booke. And therin you haue offended the law for lying, which (assure your selfe) shall be executed on you. You that wil deny such a manifest thing, you wil not sticke to lye in a secret thing. You that are wealthy haue authoritye to lye belike, but the children of God haue authoritye onely to saye true. And wheras you haue saide before me, that you haue neither hurt, maimed, nor misused him, if beating and maymyng be well vsing of a man, then you haue vsed hym wel. But if it be proued that you haue hurt or maimed him, then you haue made another lye, the penalty of both which lyes you shall surely pay. Then saide the Iudge to ỳ maymed mã, hast thou any witnesses here that he thus did beate thée and mayme thée? yea (my Lorde) saide the man, I haue thrée witnesses here readie to be deposed therof, which thrée the Iudge deposed, and they affirmed the same. Then the Iudge said, haue you not vsed this honest man that was so good vnto you, more like a foe thã a friend? truly it grieues me that suche a one as you should be called by the name of a Gentleman: you haue not only kept this pore mãs mony frõ him a gret whyle, wherby he is much impouerished: but also you haue maymed him, whereby he is like to liue the worse. But it is no matter, you are like to paye for that: for though you know not the price of maiming, I wil teach you ỳ price of maymyng. Cõsider, the wares that you had of this mã were his, & not yours: but it semes that you haue made thẽ yours, & not his: but if they were his as you cannot deny, & if you will not pay him for them, as you vtterly refuse, then you meane to detein them by force, and to kéepe them as your own. Whiche, though you are loath I shoulde call robbery, yet I cãnot say that you haue them iustly and truly, which signifyes as much as you haue them falsely. As you now hold the name of superioritie, so ought you to take héed you deserue not the contrarie. I know you abhorre the name of Théeuerie, then why haue you done that that belongs to such infamy? There are two kind of théeues, one that steales for necessitie, secretly, and fearefully, & another

Considert his well.

that

that steale nedeleste, openly, and boldly: truly I thinke that these seconde kinde of theeues that steale, nedeleste, openly, and boldly, before God and good men, are a greate deale worse than the poore simple theeues that steale of necessitie, secretly and fearefully. Then the saide Gentleman (fearing leaste his offence shoulde be reuealed to the King if he stode any further in it, knowyng also that bothe the lawe in this case was very straight, and that the Iudge was so iust, that nothing could make him halte from doyng equitie and Iustice,) when he heard the Iudge say so, he began to relent, & sayd: I am sorry my Lord that I haue misused this man as I haue done. Then the Iudge sayd, I praye God your sorrow may be suche, that therefore you may mourne in your minde. But if I had been suche a one as woulde haue beene flattered with faire wordes, haue beene procured wyth pleasaunte promises, and woulde priuilye haue taken gentle rewardes (more rightlye called Bribes,) I feare that then this your sodaine sadnesse would haue been turned into ioye and gladnesse. Then the Gentleman sayd, no my Lorde, I beseech you take it not so. And then with that came in one that was a very friend of the said Gentlemans, and thought hee myghte doe muche with the Iudge, seeming by his attyre, to bee of a great countenaunce and credite, who preased to speake with the Iudge priuilye: to whome the Iudge sayde: Awaye, I will talke with none secretely, vntill this matter bee ended and iudged: Yes good my Lorde (sayd the suter,) it is for no harme: Then you may tell it openlye (sayde the Iudge) if it bee for good: the matter (sayde the suter) is suche, that it may not bee tolde openlye. Will you (sayde the Iudge) promise me by your credite and fidelitie, that it toucheth nothing this matter nowe depending before me, and that it requireth such speede, that my hearing of it maye not be delayed: Bee well aduised what you doe, for I assure you, if you shall lye vnto mee, you shall haue the lawe executed on you, according to the lie you tell. Wherwith the suter stayed and sayde nothyng. To whome the Iudge

Marke this well.

Iudge sayd, is it not strange that he is now become dūmbe, that euen now was so desirous to speake? If youre matter appertayne not to this, I will beare you priuilye: if you haue oughte to saye in this your Friends cause, speake it openlye. At whyche wordes hée would saye nothyng. To whome the Iudge sayde then, I muste nédes nowe thynke that you meante to offer mée a bribe secretely, which you were afrayde to giue openlye: and therefore nowe bycause you are like to incurre a mischief whether you speake a lye priuilye, or the trueth openlye, (for that you sée I am not bente to shote in youre Bowe,) therefore wiselye (as you thinke) you holde your peace. But euery wise manne maye consider, youre sodayne silence doeth shewe youre naughtie and subtile sute. And if you will haue me and all the rest here to thinke the better of you, vtter here openlye what you woulde haue spoken so priuily to mée. Then the Suter sayde, God my Lorde iudge better of mée, for my meanyng was not so euill as you make it. Then tell oute your tale, that I maye take it better. Forsoth my Lorde (sayd the Suter) my wordes to you in secrete should onelye haue bene to desire you to be good vnto this Lord my friend. Then sayde the Iudge, was not that as muche to saye, as to be euill to this poore manne, that he misused as hys foe? Forsothe a preatie sute: as thoughe thys poore manne had not wrong ynoughe, but I that onelye am appoynted by GOD and my Kyng to doe hym righte, shoulde for your sake doe hym more wrong: but truelye, if these were the wordes that you meante to speake to mée, it had bēne better, both for my credite (if I would haue bēne allured) and for your honestie, (if you had meante to seduce mée) to haue spoken these wordes openlye, rather than secretelye: for the secrete talke betweene vs among all thys company, might haue bredde a suspition, where none was: whereas the open telling thereof, coulde neuer haue done it. Mary I will not say, but that I and manye other haue the

woꝛse opinion in you in speakyng foꝛ your friende in so euill a cause. Well, here is neuer a witnesse that can tell whether these were the very woꝛdes that you meant to speake to mée in pꝛiuitie oꝛ not, but onely GOD which is witnesse good inough, and wyll be founde true in hys witnessing when all other shall be founde lyars: and though you may now escape the woꝛldlye punishement foꝛ lying, bicause wée haue no woꝛldly witnesses against you, yet assure you, you cannot escape the punishement in Hell without repentaunce foꝛ lying, if GOD bée a witnesse agaynst you, (who sayeth) that Lyars shall haue their poꝛtion in the Lake that burnes with fire and Bꝛimstone. Well, suppose that these were the woꝛdes that you meant to tell mée in secrete, (which I can hardly beléeue,) doe you thinke that I woulde doe moꝛe at youre requeste foꝛ thys Gentlemanne in an euill matter, than I woulde at Gods request foꝛ this poꝛe man in a good and righteous cause? Doe you thinke that you are able to doe mée as muche good foꝛ doing of woꝛng, as GOD canne and will, foꝛ doyng of righte: beléeue it that list, foꝛ I will not. GOD my heauenlye Father and of all beléeuers, that hath made me, that pꝛotectes me, that fédes mée, that hath saued mée, and hathe pꝛepared foꝛ me hys Kyngdome of Heauen after my death (the lyke pleasure none other hathe oꝛ can doe foꝛ me) doth saye vnto me and all other Iudges, *Audite paruos ita vt magnos*, Heare the small as well as the greate: and sayth also, *Iuste iudicate*, Iudge iustly or vpꝛightly: and you come to me and say, which stande as much in néede of Gods helpe as I, I pꝛaye you to be good vnto this my friende, neuer a whit regarding the matter but the man. Might not I be thought wise to lose the fauour of GOD, foꝛ the friendship of you: to refuse his good request, to peꝛfoꝛme your euill desire? and to lose Heauen foꝛ displeasing of GOD, to winne Hell foꝛ pleasing of you? Theꝛefoꝛe content your selfe: I meane not to goe vnto Hell, foꝛ the deareſt friend I haue in the

These woꝛds of the Iudge are to be noted.

worlde. Therefore you haue offered mée greate losse to endaunger my selfe so, for the plasuring of youre frinde, as I woulde not wishe to my moste mortall foe. What if our worthye and Vertuous Kyng were here nowe, and dyd bidde mée himselfe to do iustelye and truelye in thys case: doe you thinke that I woulde not doe righte at hys requeste, before I woulde doe wrong at yours: Nowe séeyng I woulde doe equitie and righte, at an Earthlye kings desire, whiche is mortall and subiecte to deathe, you may be sure (vnlesse I were more than madde) that I will iudge iustelye, and maintaine Equitie, at my Gods requeste, the King of all Kings, who is immortall, and doth liue, raigne, and rule for euer. But if our king were here at this présent, and dydde commaunde me to fauoure this wicked Gentlemannes cause, shoulde I doe it: no, I will rather doe righte at GOD my Heauenlye Kynges desire, than I will doe wrong at my Earthly Kynges requeste. Then séeyng I will doe no wrong at my Kynges requeste, whyche may kill mée for disobeying him, if hée liste: then assure your selfe, I will fauour no falshode, nor doe vniustely at your desire, which are not able to hurte me if you would. Therfore goe your waye and trouble me no more herein, your friend shall finde suche fauour as he hath deserued. And if you vse me agayne as you haue done, I wil vse you then as I haue not done. And the sayde Suter wente sorrowfullye awaye, and as sone as hée was gone, there came in an other with a letter verye hastilye, and deliuered it straightwaye to the Judge, whiche the Judge receyuyng, perceyued it weighed very heauye: It is verye like to bée a verye heauy matter, saide the Judge: for the letter is verie heauy: and saide moreouer (to the fellow that brought it,) who sent this letter to me: Forsoth (sayd the fellowe) that dyd my Maister, and named him: goe thy way quickely (sayde the Judge) to thy Maister, and giue him moste hartie thankes for his louing letter, the contents whereof I knowe well ynough, therefore bid him in any wise come to me with spéed:

One brought a letter to the Judge.

and

and tell him likewise, that for his friendlinesse I will shewe him what friendshippe or pleasure I can doe in all the worlde. Of whiche gentle aunswere of the Judge, the fellowe was glad and so went for his Maister. Whiche letter the Judge put into his bosome, and wouldе not open it. And the Judge paused a while until the Gentleman came that sent him the letter, and then immediately in came the Gentleman bothe pleasantly and merily that sent him the letter, saying: I am here my Lord, according to your commaundement: you are come in good time (said the Judge:) you are he that I looked for: I thanke you for your louing letter. Haue you read it then, saide the Gentleman, no, I haue not read the wordes, sayde the Judge, but I haue conceiued the contents thereof: suche letters are good for blinde men to reade, for, as long as they can feele with their handes, they may scan at these letters well inough. I praye you, sayde the Judge to the Gentleman, wherefore did you write this letter to mée: I beséeche your Lordshippe to reade it, and then you shall knowe saide the Gentleman: then sayd the Judge to him, I haue other businesse now than to read your letters: you see I haue a waighty cause in hand here to be dispatched betweéen these two persones, and when I haue weyed the matter without partialitie, and iudged the cause according to equitie, I shal be at the more leysure to peruse your letter. Then sayde the Gentleman, I beséech your honour reade it before you passe in iudgement on this my friend, or els your reading of it will do me no pleasure: Then you thinke said the Judge, my not reading of it before, will doe this poore man pleasure. Nowe I perceiue you haue not onely written this letter to mée on the behalfe of this your friend, but also you haue sent therein some bribe, whiche belyke you thought that my handes did so tickle to touche, that I would wring with the wrong and flée from the truth. But if you so thought, you are much deceiued, for God (whom I feare,) hath commaunded mée: and the King (whom I honour) hath charged me: Iustice in whose seat I sit, hath willed me, if I wil haue God my mer-

Good letters for blind men to reade.

The wordes of a good Judge.

rikull Iudge, to defend the innocent, to help the wronged fatherlesse, and widow, and to releeue the oppressed, and to doe nothing but equitie and trueth, which wordes of the Iudge when the Gentlemanne hearde, hée sodainelye was mute, and had neuer a worde to say: Tell me (sayd the Iudge) why you sent me this letter: then sayd the Gentleman, the letter will shewe you, whiche I will not craue you to reade before your honor be at leysure. Ah, sayde the Iudge, there is some matter that the mault is mouldy, there is some misterie in it, that you giue me leysure nowe to reade the letter, whiche before you woulde haue me to reade in all the haste: you thought before that I was enclined to your purpose, but nowe you perceyue I am declined from your purpose. Which when the Gentleman hearde, he began to mislike the matter, and wished the letter in his handes againe: but bicause he thought that would not be, he meant to make the best shifte he could, saying to the Iudge, I beseeche the youre honoure to peruse my letter when it please you, and then if it please your honour to send for me, I wil come to you at your commaundement: therefore I craue at this time to be gone, for I haue verye greate businesse: then the Iudge sayde to him, seeyng you haue giuen me leysure to reade your letter, I will giue you leysure to tary here whiles I haue read the same. I sent you worde by your seruaunt, that I take your letter thankefully, and sayde I would doe for you whatsoeuer laye in my power, desiring you therevppon to come to me with spéede. Whiche when you hearde, you thought all that was bright was Byrall, and all that did glister was Gold. Which onely was the fetche to fetche you vnto me. Therefore if I had not vsed this pollicie, you had not come to me spéedily. And now seeing you are here, you are Welcome, but before you go hence, you wil thinke your selfe euil welcome: as I am not at leysure now to read your letter, so you shal not be now at leisure to go: therfore I commaũd you to stay vntil I appoint you to depart: which greeued the Gentleman, who againe wished the letter in his hand, and himselfe

A good pollicie of the Iudge.

selfe at home. Then sayde the Iudge: Oh wicked world, oh traiterous time, oh enimy to equity: will not this friendship faile ỹ so filthily fædes falshod: will not these letters be left that make law thus to languish: and wil not these bribes be bridled, that bereaue the powre of their benefites: Oh enormities that encrease much mischief. If wily words may find a witlesse Iudge: if great mens letters may leape in fearful Iudges laps: and if bribes or gifts be giuen to couetous and gredy Iudges: thẽ I am sure that Might ouercomes Right, then the powre mans cause (thoughe right) shall bée wrong: and then is falshod most sure to flourish. Oh powre maymed man, if I would haue fauoured false flattering fables, if I would haue accepted gentle and friendly letters: if I would receiue bribes or rewardes, then thy cause had bene cold, thy matter had bene marde, and thy labour had bene loste. But comfort thy selfe, there is nothing on the earth that shal trip me frõ ỹ truth, cause me to winke at wickednes, or to iudge vniustly: to whom the powre maymed creditor said, the Lord wil be mercifull to you therfore: and whereas bribing Iudges shal dwel with the diuel, godly and vpright Iudges shal dwel in heauen with God, whereas Iudges that fauor falshod, shal be exempt from gods presẽce: Iudges that maintaine Equitie and Truth, shal be alwais in Gods presence: and whereas the Iudges that giue wrong iudgement for ỹ fauor of their friend, shall haue Hell for their portion: Iudges that giue iudgement without all partialitie, shall haue Heauen for their inheritance. Therfore thou worthy Iudge whiche hatte God alwayes before thy eyes, God will haue thée in Heauen before his eyes: and as thou respectest neyther the powre nor the rich, but onely the truth in this world. euen so God which is truth it selfe, will regard thée hereafter for doing of truth for euer in the Kingdome of Heauen. Thẽ said the Iudge to the wicked debter, forasmuch as you haue done this youre creditor manifest wrong in withholding his mony from him, therfore I iudge according to our lawe, that you shall paye hym for euerye moneth since the

Note here, and that doth follow.

same

same was due vnto him, so much as the whole debte commeth to. This is the lawe (you know well inough) for Superiors, that will not pay their debt to their Inferiors, which I will not mitigate in one point. And before al this be paid, you will wishe you had payd him his due at the first, rather than to pay him so much more at the laste. And for as much as you haue made before mée two manifest hurtefull lyes, (which might haue done much harme to your poore Creditor if I woulde haue beléeued you) therefore my iudgement is, that you shall not speake one worde to any body for the space of fiue moneths, that is, for eyther lye three monethes: and you shall weare so long H. and L. on your Sléeue, for a Hurtefull Lyar. And bicause you haue maymed this poore man wrongfully, and violently, he shall haue forthwith half of all your goodes giuen him, and he shall receiue likewise the one halfe of the rentes of all your landes, for his better maintenaunce during your lyfe. And this is my full iudgement irrevocable: and by that time you haue performed all this that I haue enioyned you, you will not onely (I hope) vse your Creditors better hereafter: but also will be an example for other to take héed by. And the Iudge turning him towardes the other Gentleman, sayde: Nowe sir I am at leysure to loke on your letter, but I feare the date of your debte therein is out. I doubte I haue done as a certaine Iudge did that receyued a letter from his friende for the saluing of a théefe, who first hanged the théefe, and after read the letter. And nowe, when the Iudge had opened thys letter, he founde in the same twenty péeces of Golde, the effect of which letter was, that the Gentlemanne required the Iudge of his lawfull fauour towardes the Gentleman his friende: and thoughe it was no sufficient reward, yet he had sent him (as a pledge of his good will,) twenty simple péeces of Golde. Yea marry, sayde the Iudge, suche letters thus lyned, do make many a troubled matter straight: many a false matter true: many a poore man to perish: many a Widow for to be wronged: many a poore fatherlesse and motherlesse to faile:

Marke what iudgement the Iudge did giue.

Too true.

and

and many a true title falsely to be tryed. O thou vile man, thou hast learned of that *Munera pervertunt Iusticiam*, Gyftes do peuert Iustice. Yea with wicked and corrupt Iudges, with such as haue their soules to sell for money, and with them that more fauour the Feend, than they fear God. You had a verye good opinion in me, that thought I loued Golde better than God, goods more than goodnesse, and money more than equitie. You will say (I beleeue) that this is the worste gifte that euer you gaue in all your life: this golde is myne by the law, for whosoeuer giueth any bribe or gifte, to any Iudge, or to any other, on the part and behalf of any, whose matter or cause doeth depende, or after to depend before the saide Iudge: the same bribe or gifte, is lawfully his y first reueales it. And now, because I haue first reuealed it, therefore it is mine owne. But because you shal not say that I am greedie of your giftes, I will not haue it to mine owne vse. And for that you haue giuen this Golde to the hurting of the poore, I will (God willing) giue it to helpe the poore: For, as soone as I am gone from this seat, I wil deliuer these .xx. peeces of golde, to .xx. of the poorest and needye housholders next to this place, the better to releeue them, their children & family. And now because you haue giuē me here a manifest bribe, therfore my Iudgemēt is, according to the law in that case prouided against bribe-giuers, that the one halfe of all your goods moueable & vnmoueable shal be sold, the money whereof shal be deuided into iiij. equal parts: one part whereof shal be to the vse of the kings Maiestie: another part therof shal be to the vse of this poore maymed mā, for whose hinderance or harme this bribe was giuen: and the third parte shall be equally distributed among the poorest inhabitantes of the Towne or Parishe where you that gaue the bribe do dwel: and the fourth part is due to me the reuealer thereof: whiche I will not haue to my vse, but it shall be equallye distributed among my poorest neighbours. And further my iudgement is, according to the lawe made for suche Bribe-giuers, that you shall suffer imprisonment one whole yeare

It were good that al bribes were bestowed so.

without eny baile. And now, as you like this, giue bribes in your friends behalf another time: see that all these my iudgements be presentlye performed. And then the Iudge sayde to the Gayler, take this Gentlemã Bribegiuer with you, & see that you keep him in prison a twelue monthe: & this righteous & vertuous Iudge rose vp & went his way: at whose ministring of equity & iustice, euery one did reioyce. This worthy & true iustice of this good & vertuous Iudge, did so much good, that neuer since any of our superiours haue misused their inferiors, nor any hath since that time, spoke, written, or giuen any giftes in the behalfe of their friend, or of any other.

SIVQILA. No more I thinke they would doe with vs, if we had such lawes, and so strictly executed with vs. Surely your Iudges are to be extolled, your Superiors to be reuerenced, and al your Countrey to be commended. You haue the best Iudges that euer I heard of. I praye you sir, are there many Lawyers with you?

OMEN. No truely, but those fewe that we haue, are both learned and verye Godly. It is a wonder to see, if a poore mã without mony do come into the Court of any Iudge, how y Attorneys and Lawyers will flocke about him, and striue (as it were) among themselues, to be the poore mans Attorney or Lawyer, saying, if you haue no money I pray you bee my Client: for they are more glad to be a poore mans Attorny or Lawyer without mony, than to to deale in a rich mãs cause for money: & why: because they firmly beleeue that god wil giue them greater fees, than the rich man wil or can.

SIVQILA. The moste of our Attorneys and Lawyers (I thinke) are not of that opinion, for if they were, the riche shoulde not haue so manye, and the poore so fewe. The poore man may go vp and downe long ynoughe, ere the Attorneys or Lawyers will flocke aboute him, or once aske him such a question. Mary some godly Lawyers there be with vs, that counsel the poore without money: but if those that haue their counsels freely giuen, haue not money besides to go thorowe withall, and to paye the fees of the Courtes, whereof some

are

are so greate, and the delayes so long, that riche men thereby many times are made poore, they may go home and whistle, for any matter that shal be tryed on their side.

OMEN. We haue such orders with vs, ỹ whether a poore mã haue mony or not, his Attorny shal procéede as orderly, equally, and spéedily, as the riche mans shal, and shall haue his cause ended as iustly and truly as though he had mony.

SIVQILA. That is another maner of matter: that is the cause that there are so fewe oppressors with you.

OMEN. May we haue neuer an oppressor with vs. It may be, that suche doubtfull matters may arise sometimes, and yet neither partie thinkes that they do other wrong, which is méete to be tryed before learned Iudges.

SIVQ. Are the poore constrained with you to go an hũdred or two hundred miles to haue their matters tryed in lawe?

OMEN. No nor the rich neither: For as Market townes are appointed something nigh to euery parish or village, for the ease of ỹ people to buy their necessaries: so we haue certain Courts & Iudges appointed in such order for the tryall of matters and causes, for the easie trauell & smal expences of the people, that none with vs shall néede to go aboue ten miles for the tryall of any matter or cause.

SIVQILA. Surely these two things are very nédful, especially for the poore, that is, that the poore may sue at al times for his right, whether he haue mony or no mony: and that he may haue his matter tried so nigh his habitation, truely it was done of a godly consideration. Many are constrained with vs to trot vpon their fét two or thrée hundreth miles, and perhappes haue not so much in their purse as wil beare their charges the one halfe of ỹ way. Is not he like to spéed wel when he commeth to his iorneys end, that shal neither haue lawe nor lodging without money?

OMEN. It had bin better for him to haue tarryed at home.

SIVQILA. Yea, and many perhaps are constrayned to go, by arresting through surmised matter, & that oftẽ times by suche a one as wrongfully kéepes their liuing from thẽ,

and onely tyre and trouble them, that they the more quietly may keepe their right from them.

OMEN. There are none such with you I hope.

SIVQILA. Yes, more than there are good Iudges with you I beleeue.

OMEN. Oh, if suche cruell cut-throtes were with vs, they would be so hampered, ỹ they durst not for their eares oppresse the powre.

SIVQILA. Well, if we hadde such good orders, and as well kept as you haue, wee shoulde not haue so manye oppressours as we haue. But sir, I beseeche you tell mee, doe the matters hang long in youre Courtes, before they bee ended?

OMEN. Two monthes is the most, which, if they be not ended and determined by that time, (vnlesse there be some great reason to the contrarie) he that is the cause therof shal surely pay for it, yea, if it be the Iudge himselfe.

SIVQILA. Some would be glad with vs if their matter might be ended in three yeares. I heard one say that he had a matter in tryall in Law aboue eighteene yeares, and as far as he saw then, it was as nigh the ending as it was at ỹ beginning. There haue two prosecuted the law togither for a Cocke or for a Gose, & they haue both bin almost vndone, and ỹ matter vntryed, wherby they haue bin enforced, whē al their money was consumed and spent, to haue their matter dayed and ended by arbitrement.

OMEN. What foles were they? they had bene better to haue had their cause dayed and arbitrated, before they spent their money, than after they spente their money: that is the nerte waye to make the Lawyers and Officers riche, and themselues powre. Which soeuer of them had had the matter iudged by lawe on their side, they had gotte but a Cocke or a Gose for his labour.

Wise men.

A grat deale better.

SIVQILA. Yea, and loke whiche of them spent leaste, spente aboue twentie pounde, and hadde neyther Cocke nor Gose for his labour.

OMEN.

OMEN. Wel, by my consent, the one of them shall bée a Coakes, and the other a Gose. They had bin better to haue eaten the cock or the Gose betwéen them at the first, than to spend al that money and put it to dayment at last.

SIVQILA. Surely it is a common practise wyth vs, to spende all the money they are able to make in the Law: and then to haue theyr matter ended by arbitremente without the lawe.

OMEN. The moe such, the moe fooles.

SIVQILA. Our Courts are so costly, the fées so greate, the expences so muche, the delayes so many, the trauayle so farre, the tryall so long, and the obtayning so doubtfull: that poore men cannot, nor manye wise men dare not begin or prosecute the lawe. They had rather take halfe before they begin the lawe: than to lay out their money in hope to haue all at the ende of the law. Our law with vs passes building, which building is founde to be such a prinie théefe, that many vnwise builders haue bin muche impouerished thereby: For loke, what manye thinkes will frame vp the whole, will scantly finish the halfe. Yet are they sure to haue halfe a house for their money: and if they bestow so muche more, they are certaine to haue a house. But he that goeth to the lawe with vs for the obtayning of his right (as he thinkes) and makes an accounte that twentie pounde will trye hys matter to the end: it may chance cost him an hundreth pound, yea and sell all the houses, landes, and liuing he hathe, and yet go without that, that he sues for. Note this.

OMEN. It is good reason he should goe without it, if hée haue no right to it.

SIVQILA. Euen so it is as good reason he should haue it, if it be his right.

OMEN. That is true, but me thinkes theyr Lawyers, before they haue spente the fourth parte of so much money, might perfectly knowe whether theyr Clientes cause were right or wrong, which knowne, they should perswade theyr Clients to proceede no further.

SIVQILA. Truelye if their Counsellers should doe so, (as I beléeue many of them doe) yet some of their Clientes are so witlesse and wilful, that they wil neuer giue ouer vntill their ouerthrowe, to their vtter vndoing. And some of their Counselers, I feare, are of such conscience, that as long as these soles can féed them with fées, they will procure thē to proceede, saying: assure you the matter must néedes go on our side, as some that wil clappe their handes, to sette dogs togither by the eares, not caring (so they may laugh) if one dog teare out an others throat. And those witlesse and wilful fellowes, that wil not be aduised by their honest Counsellers, but wil néedes proceéde in the law to their empouerishing, I compare to vnthriftie and péruishe players at Dice, Cardes, and other games, whose friends cannot dissuade them, whose vnskilfulnesse and ouer sight in play can not teache them, and whose euil lucke can not warne them to cease off from play: vntill the losse of al their mony must néedes make them to leaue.

a good comparison.

OMEN. You haue applyed thē very rightly: but me thinks the sume that you spake of, for ŷ trial of one matter, is much more than sufficiēt for the triall and ending of ten matters.

SIVQILA. Nay I knew two rich Cobs, that went to the law for the triall of a matter betwéene them, either of which spent a thousand pound at the least, and yet their matter & cause was vntryed by the law.

OMEN. I perceiue by your sayings youre lawe is more like to make a rich man pore, than to make a pore mā to obtain his right. Belike your law is more intricate thā ours, or else is not so orderly vsed as ours.

SIVQILA. If they that appertaine to our lawe, had no more fault to be founde in them than there is in our lawe: many things would be amended that now are amisse. Wée haue an olde Prouerbe with vs, That the lawe is ended as a man is friended: and the chiefe friende and friendmaker is money. Then if they that haue much money can make many friends, and they that haue little money can make fewe friendes:

Marke well.

frends: then how shall the powre do for frendes, that haue no money: truely he is like to haue a colde sute, thoughe hys matter be neuer so good: for the powre with vs, for wante of money, either dare not beginne the Law, or else of force are driuen to lette their matter fall after they haue begonne the lawe. Yet there are diuerse noble men with vs, and manye other, so godlye addicted, so charitablye giuen, and suche patrons to the powre, that if the powre complaine vnto them that they are oppressed or wronged by any bodye, they will neuer cease vntill they haue sent for the parties complayned of, and so will helpe the poore wrõged or oppressed, and make a finall ende of the matter, without any expences of money in the lawe.

a maruellous good deede of noble men and other.

OMEN. Surely it is very wel done of thē, they deserue ỹ name of nobilitie and gentlemen; they shew themselues to walke in true Christianitie, & God wil blesse thē for helping the oppressed in their necessitie. Nothing doth please God better than to helpe the friendlesse, Fatherlesse, the wronged widow, and the innocent, and the oppressed.

SIVQILA. Is there good prouision with you for the powre that are lame, sore, blind, and impotent?

OMEN. Yea that there is; you neuer heard of the lyke, our Hospitals with vs, excede the number of Abbeys wyth you.

SIVQILA. If you haue no mo Hospitals, than we haue Abbeys, then you haue very few, for we haue none at all.

OMEN. Then I meane so many as you haue had.

SIVQILA. That is somethiug more like, for we haue had great store of Abbeys, whatsoeuer you haue of Hospitals: we haue (thankes be to God) some worthy Hospitalles with vs, erected, continued, & encreased, by good, vertuous, & mercifull men, I would they were as well encreased as our Abbeys are decreased. But I maruaile how or which waye you haue erected so many Hospitals, with sufficient landes requisite for the same.

Marke.

OMEN. Through the Preachers & ministers godly persuading of

of the rich, at or before their death, especially such as haue great landes and goodes, that die without issue: whereby dayly and weekely the riche giues plentifully of their lands and goodes, to this godly vse, and to manye other, as hereafter I will declare vnto you as occasion shall serue.

SIVQILA. It is godly bestowed.

OMEN. In oure Hospitals also are nourished, educated & brought vp poore yong Orphanes, that are left fatherlesse, motherlesse, and friendlesse, and are trayned vp in learning, in vertuous manners, and in other good exercises.

SIVQILA. Surely if your riche men bestow their lands and goodes in this order, they are muche to be commended therfore. Many with vs spends their goods, and leaues their lands scantly to such good vses. A maruellous thing: not long since, the Diuel did so delude them, the Monks did so moue them, the Channons did so enchaunt them, the Friers so flatter them, and the Papisticall Priests so perswade them, that well was he that might giue his lands and inheritie his heire, to the erecting and maintaining of Abbeys, Priories, and Frieries, to succour, feede, and relieue Monkes, Channons, Friers and Nunnes, the open enimies of God, the subuerters of his word, the derogaters of Christes merites and passiō, and the vtter destroyers and slayers of their soules. And what was he thē, that did not giue at his death or in his life long before he died, eyther money or lands, for Chantries, for Trētals, for Dirges, for Masses, for Copes, for Crosses, for Chalises, for lights to Aulters, to Images, and for many other such toyes, which God doeth detest, hys worde doth not allowe, and all true Christians doe vtterly contemne: and now hauing the light that leades vs to life, Gods wonderful fauour cannot once moue them, Gods holye worde cannot once stirre them, godly preachers cannot procure them, nor the sweete promises of Christe can once allure them, to giue one penny (to godly & charitable vses, which may worke their saluation,) for a pound which they most willingly bestowed of diuelish and superstitious

Idolatrie,

Idolatrie, which wroughte their damnation.

OMEN. It seemes the Diuel can do more with them than God, they loued superstition more then, than they do Gods true religion now. They were liberall in giuing, to bring themselues to Hell, but they are very niggardes to helpe themselues to Heauen. Then I perceiue you haue not so many suche godly and needeful Hospitals as we haue. Marke.

SIVQILA. No, if it be as you say.

OMEN. I haue tolde you no lye, we haue as many suche Hospitals as you haue Market Townes.

SIVQILA. And we haue moe Market townes than suche Hospitals. I pray you sir wil the Phisitions wyth you help the poore that are sicke, and that haue not wherewythall to go to Phisicke?

OMEN. Oure Phisitions maye be a Lanterne to all the Phisitians in the world: they haue such watches and spies, whome they see priuily, that a poore bodye can not so sone haue their finger ake, but they shal haue knowledge thereof: and then presently in all the haste, thoughe a Lord or Lady should send for them, they wil goe to the sayde poore sicke body, whome they wil not onely comfort, but also counsell, taking nothing for their paines, but will giue them money to succour and releeue them withall. They take of the riche for helping them, that that is reason, but surely the greatest part thereof, they bestow in this godly order. I haue seen in suche a poore mans house, fiue Doctors of Phisicke at once, and they that came the last haue bin very angry with themselues for tarrying so long. You would wonder to see how fast our Phisitions will runne to the people that are sicke, after they once know it.

SIVQILA. In this case your Phisitions are not so swift, but many of our Phisitiõs are as slow. I never saw at once fiue nor foure Phisitions, with anye poore bodye that was sick: but I haue seene four or fiue Doctors of Phisicke at one time wyth Lords and other that were wealthy and riche, that would pay them well for their paines. Note here.

Marke thys well.

OMEN. Well, our Phisitions are as glad of Gods rewarde for helping and visiting the sicke, at the laste day: as your Phisitions are glad nowe of rewarde, for helping the rich that are sicke at this day. And they are sure that they shal haue all their rewarde to receiue then, whyche neuer shall consume or decay: where all the rewardes that youre Phisitions haue receiued for helping the rich, will quite bée consumed and gone, and they can shew them neuer a penny thereof. Therfore if your Phisitions were wise, they would do as our phisitions do, and not to receiue al their rewards here, but to leaue something in Gods handes to receiue hereafter.

SIVQILA. It were very good if they did so, I truste there are some Phisitions with vs that do so.

OMEN. Yea, but I am sure that all the Phisitions with vs doe so.

SIVQILA. I thinke verily that oure Phisitions that are nowe aliue, woulde thinke, that all the Phisitions that are dead, had done very well, and wrought very wisely, if they had comforted and counseled the pore that were then without any rewarde, and reléeued them with some of their money: then if they thinke so, why is it not as good for thē now to vse the same trade against they be dead? I pray you sir do your Surgeons vse themselues in that order to the pore?

Marke the Surgeons of Mauqsun.

OMEN. Yea truely do they: if oure Surgeons doe heare that any pore body is wounded, hurt, lame, sore, or in anye great griefe or paine: there is no body can stay them: suche a loue and zeale they haue to helpe their pore brother. And when they come to them, they do not only giue them fréely, without receiuing any reward of them, the Salues, Oyles, playsters, waters, and al other things that belong to healing or curing of them, (besides their owne trauell, paine & labour) but also do giue them money and other things; to reléeue them withall. I haue séene foure Surgeons all at once in a pore mans house that was hurte, that neyther did send for them, neither had any money to pay them for their paines:

Note here.

paines: euery one of which were so desirous to be the poore mannes Surgeon, that they did fall out among themselues, and were like to haue fought one with an other. But at the last it was concluded, that he that came firste of them four, should haue the said poore man in cure, and so the other three departed very sorrowfully away, bycause they came so late.

SIVQILA. You shal take keepe of your Surgeons wyth that fault: it is possible they will be sorie if they come late to a rich man, but as for a poore man, they thinke they may tarry their leysure wel ynough. If our Surgeons should doe as your Surgeons do, they would thinke that they should not be able to finde themselues and their familie.

OMEN. Though they thinke so, yet ours thinke not so, for our Surgeons beleeue verily, that God prospers them the better, and makes them the richer, bicause they are so ready to cure and releeue the poore.

SIVQILA. Though it be so indeede, yet it is hard to beate that into our Surgeons heades: They had rather haue one birde in their own hand, than two in an other mans hand.

OMEN. But our Surgeons had rather haue one bird in Gods hand, than two in their own: for they thinke that the one bird that is in Gods hande, is better than two birdes in their owne hand. And that one bird in Gods hand, will bring forth more encrease, than twentie suche birds as theirs will do, which they haue in their owne hand.

SIVQILA. In deede God which at firste made byrdes of no birdes, is able to encrease byrdes of byrdes. I trust there are some godly and vertuous Surgeons with vs, that onely profesle, and liue of the same, that help many poore wythoute money, but whether they releeue them with their owne money or no, I knowe not: and yet these Surgeons whome I praise with vs, if a rich man and a poore should both chaunce to sende for them at once, I feare they would go to the rich man, and leaue the poore man.

That is like ynough.

OMEN. Yea, but I am sure ours would go to the poore in that case, and leaue the rich.

SIN. Yet youre Surgeons should not altogither be so addict to the poze, that therby the rich should want help.

Rightly answered.

OMEN. And your Surgeons should not haue such zeale to the rich mens money: that therby the poze shoulde perish. Assure youre selfe that our Countrey is not so destitute of Surgeons, but there are ynow both foz helping the ryche, and foz curing of the poze.

SIN QUI A. And are all the Surgeons in youre Countrey such as you speake of?

OMEN. Yea euery one. And what makes them to be so? foz sooth because God doth prosper their doings, and encreaseth their riches. There was a Surgeon with vs, that was sent foz by a rich man and a poze man both at one time, who woulde neyther foz much money that was offered him, noz great rewardes that was promised him, go to the rich man, saying: I am sure that the rich man maye haue Surgeons ynow foz money, but I am not sure that the poze man can haue so many without money: therefoze God willing I wil go to the poze man with as muche spéde as I may. Which Surgeon diuinot onely cure the poze man freely foz Gods sake, but also he helpte him with suche money as he coulde spare, to relieue and succour him withall. And as the same Surgeon, on a time was going from home, from the sayde poze mans house, there chanced into his companye a man which askt him what trade he vsed, (truely saide he) I am a Surgeon. Oh sir said the man, I haue a maister that lyes in extreame torments both night and day of an impediment in his legge, whom if you coulde cure the same, I am sure hée woulde giue you an hundreth pounde foz your paines: besids that, you shold find a daily friend of him so long as you lyue. To whome the Surgeon answered again, sir, if I might sée your maister, whereby I might know the cause of hys grief, I would then tel him by Gods grace, whether I could helpe him oz not, vntil which time, I can say nothing: but I wil put you in this muche comfoz: if his malady require to bée helped by Surgerie, and be curable, I doe not doubte

by

by Gods grace, (whatsoeuer it be) but to heale him thereof perfectlye, with as much speede as is possible. For by Gods assistance I helped a poore man hereby lately, that I thinke was more hardly to be cured than he. Syr sayde the manne, the Lord I hope hath made vs two meet: my maister wil be a glad man of such a one as you: therefore if it will please you to goe with me to my maister whiche dwelles not farre hence, your paines shall not be vnrecompenced although you shoulde not take him in hande. Then the said Surgeon said, I will gladly go with you, I pray God I may do him good. And when they were come to the rich Gentleman, his Maister, the seruant saide, Syr, I hope God hath blest you this day by my going forth: I met with this good man by chance, who was going home from a poore manne hereby, who he hath cured of a grieuous infirmitie, who thinkes it was harder to be cured than yours: and when I knewe that he was a Surgeon, I desired him earnestly to see you: who is come hither more at my entreating, than at his own desiring. To whom the Gentleman saide, Syr, you are welcome: and to make fewe wordes and be plaine with you, if you can helpe me of this my intollerable griefe: and of thys infirmitie in my legge, I will giue you for your labour an hundreth pound, and twentie markes yearely, during youre life. Sir, said the Surgeon, it is a greate deale to muche, it is more than I shall deserue. Well, content thy selfe, said the Gentleman, if thou cure me, thou shalte haue no lesse. And the said Surgeon seeing his legge, and perceyuing the cause of his griefe and pain, was content to take him in cure. And so to conclude briefly, he helped the Gentleman within a shorte space, who according to his promise gaue to ỹ Surgeon for his labour an hundreth pound, and twentie markes yearely as long as he liued. Nowe, who is it that wyll not beleeue, but that it was onely God that ledde (as it were by a line) this good and charitable Surgeon to this riche man in paine, and did not onelye prosper him in curing of hym so speedily, but also opened his hearte to giue him therefore

Some Surgeons would not haue said so.

so liberally, bycause he was so diligent and willing to go to helpe the poore without mony, and refused the rich for much money.

SIN. It was the Lords doings I am sure: there are manye riche men with vs, that in their paine and greefe would haue promised as muche more: but when they had bin wel, they woulde haue giuen a great deale lesse. Well, I wil tel you another example whiche was with vs. A rich and a poore man chaunced both at one time to sende for a Surgeon, which Surgeon, preferring goodes before God, money before mercie, and the riche mans gifte before Gods rewarde, without any long pawsing of the matter, went to the riche man, and refused to goe to the poore man, who, when he came to the rich man, he toke him in hande, and with muche adoe he cured him at the last: who gaue the Surgeon a great rewarde for his labour: and as the sayde Surgeon was comming homewarde, certain theeues met with him, who did not onely spoyle him of al the money he had, but also wounded him very sore, who with very much a doe, got home, and falling into a consideration with himselfe, saide: God hath worthily plagued me, bicause I refused the poore, and went to the riche: bycause I trusted to my selfe, and mistrusted God: and bycause I thought the riche mans payment was better than Gods payment.

Marke.

OMEN. Here we maye see the greate difference of the godlye, whome God doth blesse, and the vngodly that God doth not prosper. The godly Surgeon that refused the rich, and went to the poore for Gods sake, did inioy great rythes that he neuer loked for: and the other Surgeō that refused the poore and went to the riche for moneys sake, had no good of his money that he was sure of, nay it was the cause that he was so hurt and wounded.

SIVQILA. And though this Surgeon was robbed of his money, & wounded of his body, yet I beleeue al that cannot make our Surgeons to go to the poore where they shal haue no mony, & refuse ỳ rich wher they are sure of gret rewards

Note here

OMEN.

OMNIA. It is pitie that there are not appointed throughout al your Countrey, sufficient skilful and learned Surgeons, with necessary yearly stipends allowed them for the only helping and curing of the poore, that haue no money to help themselues withal.

SIVQILA. It were very wel if it were so: but I feare in haste it wil not be so: yet commonly in our Hospitals there are suche stipendarie Surgeons, for the helping of the poore and miserable wretches there. But I praye God, that they that can make the best friends and fées, be not better attended, gentlyer handled, and sooner cured, than the other that are friendlesse and moneles. *It may be doubted.*

OMEN. Surely, if there be any such with you, it is pitie they liue.

SIVQILA. Wel, I feare there haue bin suche with vs, and yet haue liued without trouble or harme.

OMEN. If suche a fellow were with vs, and should deale himself so, we should learne him such a lesson, that he should not dare doe the like as long as he liued.

SIVQILA. And I dare vndertake for him, whatsoeuer he is, he would not do it after his death.

OMEN. I wil tel you how suche a spitefull Surgeon, a very mony man, was handled long since with vs. He was a stipendary Surgeon in an hospital, in which hospital was a verye poore man, both moneles and friendlesse, that had a great wound on his arme: which poore man was committed to this same Surgeon to be cured. And thoughe the wound was but a greene wounde, whiche mighte haue béene helped more speedily, and with lesse paine than if it had bin an old sore: yet this harde hearted Surgeon, applyed vnto hys wound such pinching plaisters, both euening & morning, ỹ almost night and day the poore man was in perpetual pain, who then with greate griefe of minde said to the Surgeon: Oh sir, for Gods sake haue some compassion on me, & heale me with more ease, for I am neuer able to abide this. Then said ỹ surgeon, you must giue me some mony to buy milder *An example how a wicked Surgion was vsed.*

medicines

medicines, for the house allowes me none other than these: to whome the pore patient sayde, I hardly beléeue ẏ, for the chiefe Rulers of the house are so godly, that they will allow rather suche things as you thinke méete which haue knowledge, than suche as they thinke méete that haue no knowledge. Truely, if euerye one in this house be cured in thys order as I am, they wil rather go out of the house vnhealed, than tarry here stil in hope to be healed. What? said ẏ Surgeon, haue you founde your tong, I wil punishe you a little better for your prating: then saide the pore man, I beséeche you sir, vse me rather better than worse, and I woulde (if I hadde a messenger) sende for some money for you. Mary, said the Surgeon, you shal not want for a messenger, I will get one that shal doe so much for you: and forthwith the sayde Surgeon brought one vnto him: how much wil serue youre turne, said the patient to the Surgeon: a Noble, said ẏ Surgeon muste be the leaste. I woulde giue a thousand Nobles, sayde the Patient, if I had them, rather than I would be in these torments and paines. I pray you, said he to the messenger, go to my mother dwelling in such a stréete of this Citie, and desire hir, if euer she wil doe anye thyng for me, to sende mée a Noble presently, to gyue to my Surgeon; for vntill he hathe it, I shal be in such torments, that during the same, I would gladly forgiue him that wil kyll me. Goe quicklye sayd the Surgeon, and tarry not, for I meane to tarrye here with my patiente vntill you come againe: then the messenger said, I will go and not tarry. Ah sir, said the poore wounded man, you call me your Patiente, nay I am rather your Impatient, for small patience can bée in them that are so impatiently handled. If he, to whome your plasters are applied, is patient (as you terme him) then he that neuer féeles them, must néedes be more patient I beléeue. But truly this name Patient in thys case is more auntient than true, and more commonlye in wordes vsed, than in effect performed. For Surgeons (I speake by proofe) make patient men impatient: then who will beléeue, that they make impatiēt men

Note here an Ethat that followeth.

patient?

patient: and therfore to hate this your poore patients name hereafter better vnderstoode, and the more verified, I thinke it is rather of sufferíng, (and that against their will) than to be méeke and patient with their will. Then said the Surgeon, you haue made a very Clearkly collusion: to whome hée saide, I pray God at length you make no worse conclusion. I perceiue, saide the Surgeon, you are Bookishe: then sayde the patient: if I were as riche as I am poore, I thinke then you woulde haue termed it otherwise. Well, all riche men are not learned, nor all poore men are not vnlearned. The state I am nowe in, is far vnlike to my education. God doth all thinges for the beste to them that he loueth, therefore I thanke him most hartily for this change. Then said the Surgeon, your messenger tarries very long, whereby I thinke he brings no money with him. But if he bring no money, I tel you one thing, you are like to haue a change within these two houres, suche a change as you wil not like. The Lorde forbid said he: I hope I can haue no worse chaunge at your handes, than I haue had: and presently the messenger came, saying: I haue spoken with your mother, who hath no money nowe to sende you, but she saith you shal haue it to morrowe without faile. Then saide the Surgeon, I will tell you more to morrow, for when I haue money, then you shal haue ease, for I cannot buy things with nothing. Then said the patient, I beséeche you take some pitie of me: you know my minde, saide the Surgeon, remember me, and I will remember you. Then saide the poore wounded fellowe, séeing money will ease me I will goe my selfe and fetch you mony: you shal be sure to haue it before my next dressing: then said the Surgeon, bring me the money, and you shall finde me ready to shewe you what pleasure I can. Then the fellowe (vnderstanding, that the Iudge and Ruler of the Citie was a godly, vertuous, and an vpright Iudge, who vtterly abhorred such diuelish dealers as the Surgeon was) went immediately vnto the Iudge, and complained of the Surgeon, telling him in all pointes how the Surgeon had vsed him: to

No money no cure.

whome the Judge sayde, sée that you tell me nothing but trueth, and if this fall out according as you haue told me, I wil make him an example to all Surgeons that shall come after him. Yea, it is too true, saide the poore man, I haue witnesse of it if néede be: then the saide Judge commanded, that the saide Surgeon should be brought before him immediatly, and two or thrée other cunning Surgeõs besids, to iudge therein: and when the Surgeon came before the Judge, and saw his poore impatient there, his countenaunce maruelously changed. Sirra, said the Judge to him, are you a Stipendarie Surgeon appointed to such an Hospital: yea my Lord, saide the Surgeon: Knowe you this fellowe héere with the sore arme, said the Judge: I knowe him well, saide the Surgeon. And I feare he knoweth you too wel, saide the Judge. Were not you appointed to be his Surgeon for the curing of his wound: yes truely, said the Surgeon, and I truste I haue vsed him as an honest man ought to doe. Your countenance and color said the Judge, is as good as two witnesses, that you haue rather misused him. How long is it since you toke him in hand: forsoth, said the Surgeon, a moneth, and something more. Then the Judge commaunded the other Surgeons to loke vppon the saide poore mans sore arme, whiche, when they sawe, they saide to the Surgeon that had it in cure, this is a great sore, & wil not easily be cured: was it a grééne wounde or an olde sore, when they toke it in hãd at the firste: forsoth it was a grééne wounde, said the poore mans Surgeon, but it was in an euil case, bycause he came no sooner to me than he did. Take héede thou lye not said the Judge, for I wil assure thée, for euery lye thou telleste before me here, I will make thée paye full dearely: then saide the poore wounded man, I coulde not well come sooner to you, nor to any other, for you were appointed to be my Surgeon, and to cure me within two houres after I was wounded. Did not I (saide the Judge) bidde you beware of lying: I hold you a wager, your lye wil neither gain you lease nor lande. Then saide the Surgeons, alas poore fellowe,

thou

thou hadst not bin wel vsed, for being a grene wounde, the worst of vs three would haue taken vpon vs by Gods grace (if thou hadst come to vs a day after thou camste to this surgeon) to haue wholly and perfectly healed this wound, being in this place, within three wekes at the furthest. Howe long hathe this man had you in hande, sayde they? Forsoth a moneth and odde dayes, & now I am a great deale worse than I was at the firste: and what paines he hath put me to euer since, bothe nighte and day, it would lament you if you knewe it. Wel beleeue thee, said the Surgeons. Then belike (said the Judge) he hathe giuen him some corrosiues to putte him to paine, and kepe him longer from healing, either to get some money of him, or else to trye some maisteries and practises vppon him, or rather both. Truly, said the Surgeons, it is not vnlike, for, if he had vsed him orderlye, honestly, and according to our Arte, he might haue put him to small paine, and healed him perfectlye before this tyme. Then the poore wounded man saide, I knowe not howe he practised with me, but euer when he dressed me, most commonly morning & euening, I was in such extreme paines, and intollerable torments, for eight or nine houres after at the least, that I had bin almost as good to haue sit in the fire sauing for burning my body and bones: Thē said the Judge to the wicked Surgeon: Oh cruell cut-throat, O tyrannous tormentor, and seede of Sathan: hadst thou none to proue these painefull practises on, but on this thy Christian brother? For he is thine owne brother, if thou euer meane to haue God to be thy father: surely an honest heart, or a merciful minde, woulde neuer haue tryed suche painefull practises on a Turke or a Iewe, nay scantly on a Dogge if he loued hym, muche lesse on thy brother, whome thou arte bounde to loue as thy selfe. My Lorde, saide the poore man, it seemeth he put me to these great paines to get some money of mee, for hee saide to me, that if I woulde gyue him some money, hee woulde vse mee easely and gentlye,

Note the Judges wordes.

and vpon that, I sente this messenger that is here, to my mother for a noble to giue him (which was his request) was it so saide the Iudge to the messenger? Yea in deede sayde the messenger: but when the Surgeon sawe that I came againe without money, he was very angry, as it seemed: and this poore man moste pitifully desired hym to be good vnto hym, and to let him haue some ease, but hee answeared hym churlishely, and saide, when I haue money then you shall haue ease. Indeed my Lord said the poore wounded man, these were his very wordes, and he telleth nothing but the truth. What was the cause, (said the Iudge) wherefore he woulde haue a Noble of thee? For sothe, saide the poore man, he sayned to me, that ỳ house did allow him none other medicines than suche as he dressed me withall: therfore you must giue me mony (said he) to buy more milder medicines. As though, saide the Iudge, the house allowed no salues, but suche as woulde putte poore men to paine, and kéepe them long from healing. Come hither sir Surgeon, saide the Iudge, howe like you this geare? what can you saye for youre selfe? To whom the Surgeon saide nothing, but hanged downe hys head, and was ashamed. Then said the three Surgeons, surely my Lord, if he said so, he hath shamefully slaundered that famous house, and the mercifull Maisters of the same: For doubtlesse, no Surgeon belonging to the same, nor to anye suche other house, but are allowed to the vttermoste for any thing which they shall desire or thinke méete for the easy and spéedy curing of their patientes. I knowe it is so, sayde the Iudge, or else these houses might more worthily be named tormentors of men than helpers of men. And then hée spake to the pitilesse Surgeon, saying, what horrible hearte haddest thou, to tormente this poore fellowe, and to be quiet thy selfe? howe couldst thou craue money of hym that had none, whiche was more méete to aske thée whiche hadde some? What a maruellous displeasure hast thou wrought vnto this poore fellowe? thou haste not onelye tormented hym like a Tyraunte, but also thereby haste brought

hys

his wounde into such a case, that if it be possible to helpe it, yet it will be long a curing. Then sayd the Iudge, I committe the curing of this poore man into one of youre hands, that belongs to that Hospital where this poore manne is allowed to be succoured and helped. Then one of them sayde to the Iudge (that was a stipendarie Surgeon of that house) I wil be content to do my diligẽce to him, as much as I am able. Then sayde the Iudge to him: I nẽede not bydde you vse him wel, for here is one (mening the cruel Surgeõ) ere it be long, will teache you how to vse him, and also hee wil be a sufficient warning to al other Surgeons hereafter, to helpe their patients, as quietly, as orderly, and as spẽedily as they may. And bycause (sayd the Iudge to the wycked Surgeon) thou wouldst haue had a noble of hym to sette him out of paine into ease, I Iudge now, that thou shalte giue him foure nobles, bicause thou didst put him out of ease into paine. Saying further to him, aunsweare me to one thing that I shall aske thee, what is that shorte sentence of Christe, that the King commaundes so straightlye to bee kept? to whom the Surgeon aunsweared, Whatsoeuer you woulde that men shoulde doe to you euen so doe yee to them. Then said the Iudge, thou hast said wel, & better than thou hast done. Hast thou of thy conscience done to thys poore man, as thou wouldst haue bin done vnto, if thou hadst bene in the like case? No truely saide the Surgeon: if thou haddest saide otherwise (saide the Iudge) euery one here woulde haue thoughte thou hadst lyed. And nowe bycause thou hast done vnto this man, as thou wouldst not be done vnto, therefore thou shalte be done vnto as thou hast done vnto him. So that I doe here openly Iudge, that the executioner shall giue thee suche a wound on thy arme, and in the like place, as this poore man hadde at the firste. And I commande you that are the other two Surgeons here, to dresse him euerye Euening and Morning with suche pintchyng plaisters, and extreame corrosiues, that he may bee in cruell tormentes and paines eight or nyne houres after euerye

A good iudgement.

dreſſing, and continue thus with him a month at the leaſt: mary haue reſpect in the meane ſeaſon, throughe your good knowledge and diſcreations, to vſe the wounde in ſuch order, that after it may be perfectly and wel cured: and he ſhal be at the onely coſtes and charges for the curing of it. And if he be not then able to doe it, you ſhal be allowed therfore out of the Hoſpitall of this Citie, where this poore man ſuccored, helped and relæued, not thinking they ſhal be much troubled againe to paye for the cures. And alſo I iudge, bycauſe he did make a manifeſt lye before my face, ỳ he ſhal not ſpeake of thræ moneths after he is perfectly healed, vnleſſe throughe ſome vrgent matter he be called or willed to ſpeake before any Magiſtrate, Ruler, or Iudge, and all that whyle he ſhall weare on his ſlæue, an H. and L. whyche ſignifies a Hurtful Lyar. And this is my full and determined iudgement in no wiſe to be reuoked: and bycauſe I woulde haue my iudgement herein the more ſtraightly done, I wil my ſelfe ſée the wounde made in his arme: therefore let the executioner come hither with ſpéd. And when the executioner was come, the Iudge forthwith commaunded him, to make a wound according to his iudgement in the ſaid ſurgeons arme: and then he committed him to the other two ſurgeons, to be vſed and ordered in all pointes according as he before had iudged.

SIVQILA. Truely, the cruel cut-throate Surgeon was vſed according to his deſerts: the poore miſuſed men in your Countrey are maruellous happy, that haue ſuche good and vpright Iudges, that wil encline to neyther hande: that wil be allured by neyther friend, letter, nor bribe: that wil heare the poore as wel as the riche: and fauoure the matter, not the manne: and that wil haue al things tryed onelye by trueth, and that with ſpæde, and without delay. I feare manye poore impatient patients with vs, that haue no pence to paye, are many times in the like perpleritie: but if ſuch orders as you haue, were obſerued for ſuch with vs, they wold

be

be aduised twice, ere they vse their patients so once. Wel, thoughe all the Phisitions and Surgeons wyth you are so godly charitable, and had rather helpe the poore for Gods sake without money, than the rich for money: yet we haue diuerse noble women, wyth manye Ladies and Gentlewomen, who, though they are not so learned as many are that professe the same, neyther can talke so well as some of them can tatle: Yet God so protectes them in their procedings, that they doe good to many, helpe many, and cure many, not onely being at all charges themselues, but also most charitablye releeue and succour the poore sorte, wyth meate, drinke, and money. But wee haue a greate sorte of runnagate Phisitions and Surgeons, whose chiefe knowledge is in their tongues, and wyll talke muche, and promise much, and yet performe little, nay rather, whiche is an occasion, that honest, learned, and experte Phisitions and Surgeons, comming in straunge place, and knowne to be of that prhfession, are as well credited, as they that doe borrow of euerye one, and doe paye to neuer a one. Pedlers are preferred before them, and Tuckers are taken to be the honester men: and why? byeause the Pedler peehaps throughe smoothe wordes, and two or three lyes, deceiues them that he deales with, of two or three shillings, and warrauntes that for the best, whiche is not the worste, yet they enioye that they buye, and haue that they lacke: and if the Tinker mende one faulte, and make two faultes, yet a groate or two is able to recompence the wrong he hath done. But these faire flattering Phisitions, and these subtile suckers, surnamed Surgeons, throughe pleasaunt perswasions, will gette of them that be in paine and griefe, twentie or thirtie pounde, for so much stuffe, as perhappes did not coste them a groate, whiche happily killes them out-right, or else puts them in great daunger of their life. And then they are enforced to flye into another Countrey for newe credite, for their olde is gone.

OMEN.

OMEN. If such runnagate Phisitions & Chirurgions be suffered to do so, it is no maruaile thoughe therby the honest and learned Phisitiõs and Surgeons be muche discredited: truely I thinke you haue either no lawes for these and such mischiefs, eyther they are too weake to shoote at such marks, or they are like to a Bowe that is set vp in a corner and neuer shotte withall.

SIVQILA. Indéede as you say, oure lawes are too mylde for suche mischieues, and also are not executed to extinct such euils. But I beséech you, may I be so bolde to know of you, whether any of your Marchant menne or any other, maye lawfully conuey or carrie out of your Country, any of your chiefe commodities which your soile of it selfe doth brédes?

OMEN. We haue lawes and statuts, wherein are expressed, what things are not to be solde, carried, or conueyed out of our Countrey into forraine Nations.

SIVQILA. But what is the punishment of the offendors in that case?

OMEN. He or she, whosoeuer it is, shal be torn in péces for the firste fault, with fourr strong horses: and if he committe the like offence againe, he shal haue the Kings pardõ for it.

SIVQILA. He may haue so wel ynough.

OMEN. And the eldest sonne of euerye suche offendour, shall be compelled to weare on his léeue, a Viper formed in some mettall, signifying, that as the Vipers are destroyers of their mother, and gnaws out their mothers belye: so the Father of this man that weares the same, was a destroyer of his Countrey, that didde nourishe and brédde him vp. And his sonne shall neuer after beare anye office, or be accepted to anye charge appertayning to the Common wealth. And if he haue neuer a sonne, then his eldest daughter shal weare the same, vntil she be married: and if he haue no daughters, or if al his daughters be married, thẽ his wife (if he haue any) shall weare the same during hir widowhed. And if he haue neither sonne, nor daughter vnmarryed, nor wife,

wise, then there shall be a signe of the Viper set at the dore of the offendor, where he dwelled at that time, whē he was apprehended for the fact, which shall remaine there vntaken downe, twentie yeares at the least: and he shall forfeit al his goodes, the one halfe whereof shall be to the kings vse, and the other halfe to the vse of ỹ reuealer. And whosoeuer shall know of his saide offence, and shall conceale the same foure and twentie houres after he firste knew it, euery such offendour shall lose hys right hande, and the fourth part of al hys goodes, and euerye one of them shal weare the badge of the Viper on their sleeue during their life. And the same goodes shall be employed to the vses aforesayde. And if any of them that is accessarie with him, or made priuie to the fact, do reueale it within foure and twentie houres, he or she shal not only be pardoned of his offence, but also shall haue the forfeyture that belongs to the reuealer therof. Marke.

SIVQILA. Yea marry this law is something like, if it be wel executed.

OMEN. May marke this one thing, we are well aduised before we make lawes, but when they are made, we hadde nede be double aduised ere we doe breake the same lawes, or else we shall be sure to pay the penaltie thereof.

SIVQILA. Yea so it shoulde: then you take no gaudes for gwd stuffe, trifles for your treasure, nor vaine nedeleese things for your necessarie and substanciall wares.

OMEN. No I warrant you: but if there were no suche law with vs, or it were winckt at as yours is, & not seuerely executed, truely all our merchauntes are so godlye, charitable, obedient, and so commodious to their Countrey, that they wonlde not (thoughe they mighte haue neuer so greate gaine thereby) conuaye or carrye anye commodities out of their Countrey, nor bring anye discommoditie into theyr Countrey.

SIVQILA. Truelye I dare not saye so muche for all our Merchants, for (verilye I beleeue) some of them, for theyr own priuate profit, their greedy gaine, and to gather goodes,

coulde be contente to conuey out of theyr Countrey, Wooll for worse wares, Leather for Lacans, Leade for Lemmōs, Honny for Hobbyhorses, Corne for Calues, butter for Babies: Beyre for Bracelets, Tallow for Trifles, Money for Marmesets, and if they coulde, God for the Diuell: but thoughe the lawe of God cannot teache them to obey their Prince, the lawe of nature to loue their Countrey, nor the lawe of the Realme can restraine them to spoyle their common welth, yet if we had your seuere lawe, and as well executed on two or three of ẏ firste offendors without anye pardon, as yours is, we should haue as many good merchāts against their wil, as you haue, by your report, wͤ their wil.

Note this.

OMEN. I doubt not that.

SIVQILA. Is there anye with you sir that will breake their promise?

OMEN. No not one in all oure whole Countreye: wée haue the faithfullest meaners, and truest dealers, that are in all the worlde. We take greate aduisemente, before we speake or promise, and what wée speake or promise: but when it is once spoken or promised, it is as sure to be kepte or performed, as thoughe the partie that promised it were bounde in a thousand pound.

SIVQILA. Perhaps the party that promised the thing, was able at that time of the promise, and yet vnable at the day of performannce.

OMEN. Then he must go before his day, to the partie to whome he promised the thing, shewing him his missfortune or losse: who doubtlesse will be so charitable and pitiful, and be so sorie for his neyghbours mishap or losse, that he wyll graunt him whatsoeuer he wil reasonably require. For wée haue a charitable loue one to another, that we counte oure brothers or neighbours losse to be our losse.

SIVQILA. What if he shoulde be so hard harted that he would not graunt him his reasonable request?

A maruellous loue.

OMEN. Then the partie that promised, muste bring sufficient witnesses to the Iudge of his losse or hinderaunce, or

of

of his disabilitie to performe his promise, since he promised it: whereuppon the Judge will take order therein, as hée shall thinke good. And the Judge shall committe the cruell and harde harted man to prison for thrée moneths, to whom none shall graunte anye requeste or petũton all that while.

SIVQILA. Truelye I woulde all suche stonye hearted wretches were so secudd. But what if the partie that promiseth, be able to performe it, and yet breakes his promise?

OMEN. Euerye suche promise breaker shal be compelled to performe it, by the award of the Judge, whether he wyll or no: and all the promises that haue bin made to hym a yere before, shall not be performed nor kept to him and that they be to any commoditie thereof, one halfe thereof shall be employed to the vse of the King, and the other halfe thereof shall be bestowed on the relieuing of his nexte poorest neyghbours: and he shall weare on his fléeue a twelue month after, these wordes following: (a promise breaker) giuing men warning thereby, not to deale with such a discredible person. How promise breakers are vsed.

SIVQILA. But what if one promise more than he is able, and take money for that he is not able to performe?

OMEN. Then he shall be whipte thrée seuerall tymes, and shall paye to the partie deceyued, thrée times as muche money as he receyued, and he shall weare on hys breaste a twelue monthe after in Parchment, these words, (this is a deceyuer.) And euerye one that is a deceyuer or cosiner, shall be thus serued.

SIVQILA. But what if he haue consumed and spent the money, and be not able to pay the same forfeyture?

OMEN. Then he shall serue eyther the partye deceyued, or some other, vntil the said money be runne out or dyscharged.

SIVQILA. If deceiuers & cosiners were so vsed with vs, we should not haue halfe so many wẽin a while as we haue. There are a great sort with vs, ẏ care no more for cosining

and deceyuing of their very friendes, (muche leſſe their enemies) than a horſſe cares to runne from his maiſter and let him come after on foote.

OMEN. If they care no more, then they care not verye muche. Surely there is ſuch credite and truſt betweene one and another with vs, that there is almoſte neuer anye writing made betweene partie and partie.

Note this. SIVQILA. And truely there is ſuch euill meaning, and falſe dealing with vs, and ſo little credite and truſt betweén one and another: (yea though the matter be neuer ſo ſmall) that there muſt be writings & bonds, and all little ynoughe. For let the writings be neuer ſo firmely framed, ſo aduiſedly drawne, nor ſo perfectly pende, yet ſome more curious to do harme, than carefull to doe good, will prie in the ſame ſo narrowly, that will finde ſuche a hoale, that the parties (if they be not the wiſer) ſhall poure throughe the ſame more money than they ſhall euer be able againe to putte in their pouch. Truely men are marueilouſlye altered, for in olde time when they knewe leſſe truth than we do, they vſed leſſe falſhode than we doe. And why? truely tenne lines then, was ſufficient for a thouſande pound a yeare: but a thouſand lynes now, is ſcant ſufficient for tenne pounde a yere. Wel, I am enforced to ſay, that trueth and ſimplicitie dyd dwell then togither, but curioſitie and falſehode, are nowe ioyned in felowſhip. But I pray you ſir tell me, will any wyth you ſell their lands, or let their lands twice, or not?

OMEN. What meane you by that? how can one ſell or let his landes more than once?

SIVQILA. An honeſt man can not, but a craftie harlot maye. Belyke it is little vſed in youre Countrey, becauſe you make ſuche a marueyle. There are manye wyth vs more falſe than faithfull, more craftie than credible, and more ſhameleſſe than ſhamefaſt, that woulde, if they coulde, ſell or lette their lands to tenne ſeuerall perſons one after another, ſo that they might haue money for it ſo manye times.

OMEN.

OMEN. I muse what suche mischeuous men do meane. They little remember the worthy sentence of Christ, which is, Whatsoeuer you woulde that men shoulde do to you, euen so do yee to them. I am sure they would be loath that other shoulde handle them in that order.

SIVQILA. Be bolde of that: for though they are content to sel so: yet they are not content to buy so. They shewe themselues of whom they are: the godly and charitable doe liue faithfully, and fearefully heere, and referre al to God at the last ende: But the wicked, craftie and deceitfull, care not how they liue heere, and referre all to the Diuel at the laste ende, who will shewe them such friendly fauour in Hell fire, that they shall be alwayes in torments, and neuer in ease, euer a broyling and neuer burned, and alwayes a dying, & neuer dead: and then they wil wish, (but to late) rather to haue giuen their landes once to the releeuing of the poore, for nothing: than to haue solde the same so oft for much money, or for some thing. A great difference.

OMEN. Truely we haue such excellent orders with vs, that none, except they list, neede buy or hire any entangled lands: then you may be sure none (though they were so minded) can sel, or let more than once.

SIVQILA. That is a very good way, how is that?

OMEN. Forsoth all deedes and writings of any landes, tenements, houses, woods, or such like, that are solde, giuen, or mortgaged, vpō what estate soeuer it be: and also al coppie holdes and leases of any manner of grounde, house, tenement, or any thing whatsoeuer, and all other writings of any importance, are truely examined, registred, or recorded in the Citie or Market towne, next to the lande, ground, or houses, or any thing sold, giuen, mortguaged, let or demised, which is not only a great ease to euery one, to haue quickly and with smal charge the coppie of any writing they desire, but also a marueilous commodity, if any deede, euidence, or writing, be loste, burned, defaced, conueyed, or stolne, for that they may haue the same writing there registred and recorded,

recorded, written fayre, sealed with the Seale of the Office, whiche sealed writing shall bée then of as greate force, as the writing was, that was losse, burned, defaced, conueyed, or stolne. And there the Recorder doth kéep a true and briefe note in a Booke appointed, for euery suche déede, writing, coppy holde, or lease, whereby any may perfectlye learne, whether anye landes, tenementes, houses, or anye other thing is solde, giuen, let by coppy, or leased, and by whome, and to whome, and at what time, which, if he perceyue to stand frée, then he may buy it, or take it by copy or lease, if not, then he may refuse the same.

SIVQILA. But what if the parties do not, or will not register the same?

OMEN. Then euery such déede of gifte, writing, coppye, lease, and the thing therein solde, giuen, occupied, leased, or otherwise conueyed, is vtterly voyd, and of none effecte in the lawe, vntill the same bée perfectly examined, and registred, or recorded, in the place therefore appoynted.

SIVQILA. Yet the cosiner may deceyue the true meaning man héerein, for, if the Register be of a corrupt conscience, and take a bribe of the cosiner, he may lye to the party that commeth to enquire or search, and say, there is no such things sold, giuē, or otherwise conueyed, by any such party as the enquirer did moue.

A good way to preuent such a mischiefe.

OMEN. Yea but we haue a salue wil heale that sore: for the Register then presently muste deliuer to him that commeth to enquire, a briefe note written in Parchemente, of the thing searched for, the name of the thing, where yt lyeth, the name of hym or hyr that the enquirer desireth to knowe, whether hée or shée hathe solde, gyuen, or otherwayes conueyed the same thing searched for, the name of the enquirer, and the name of hym or hyr for whome it is searched: and besides this, the examiner shall write vnder all the same, that no such thing searched for, is registred at that tyme in his booke, with the yeare, moneth, and

daye,

daye, of the same searche: and further, shall subscribe bys owne name wyth his owne hande, whiche writing shall after witnesse againste the examiner (if nede be) if anye suche thing searched for, shoulde after befounde to bee registred.

SIVQILA. This is such a hedge, that a Theefe cannot well leape ouer. Truely, this generall registring or recording of writings, is both a common commoditie to youre Countrey, and a greate ouerthrowe of a number of mischieues: it cleane cutteth of deceyuers or cosiners, from selling or letting their landes twice, muche lesse thrice. It fullye, as it were with one stroke, suppresseth all forgerye of euidences and writing. For, who wyll forge anye wrytings vnlesse they maye sucke some gaine thereby: what doe wrytings preuayle if they be not lawefull: they maye counterfayte them if they liste, but they cannot confirme them if they woulde. For, no writings (as I perceyue) can be registred or recorded with you, vnlesse the seller and the buyer, the giuer, and he to whome the thing is gyuen, and the letter of the lease and the taker of the lease, do bothe consente before the Register or Recorder, and seale the wrytings as theyr dedes: and no writings are of anye force, vntill they be perfectly examined and registred. And you maye be sure, that no counterfaite or forged wryting wyll be perfectlye examined, and registred though the deceyuer and cosiner coulde be contente therewith, vnlesse the partie that shoulde be deceyued and cosined doe graunt vnto the same before the Register, whyche I thinke neyther the cosiner will goe aboute to procure, nor hee that is to be deceyued, wyll affyrme or allow. And thoughe manye Babes haue bene beguyled, Widowes wronged, fatherlesse defrauded, the poore preuented, the guiltlesse beguilded, and the simple deceiued, right ouerthrowen, and Trueth trode vnder foote, by filching, purloyning, stealing, burning, spoyling, tearing, and other craftie conueying of writings, to theyr vtter vndoyng,

to

to the displeasing of God, & to the maintenance of mischief. Now all this, your worthy ordering of registring of Writtings hath pluckt vp by the rootes. For if your people were as wicked as they are godly, yet which of them would goe about to filtch, purloyne, burne, spoyle, or conuey any writing from any body, if it woulde do them no good, and the other no harme: or if they were sure, that the party frō whom they toke it, should haue the same again. Who would steale a horse from any if he wist he should haue no good of him: or, if he knew certainly that the owner of the horse should haue his horse againe, whether he would or not?

OMEN. None I thinke. Wel, what with the godly disposition of your people, and what with this good order of registring of writings, there is not one in all our Countrey that doth take away, filche, spoyle, or conuey anye writing from anye, neyther doeth forge or counterfayte anye deede or writing.

SIVQILA. No more there woulde or coulde be with vs (as wicked as they be) if we had your order, and so executed for the registring of writings as you haue. We haue lawes for the punishing of suche offendors, but howe many fewer there are therby, I know not. But how many I wold there were, I know.

OMEN. Whether were it better (if it were possible) to haue your goods safe from stealing, or to haue them stolne, and to haue the theeues hanged for the same?

Note this.

SIVQILA. In my conceite it were much better, that no goodes shoulde be stolne, nor no theeues to be hanged therefore, whiche is a double commoditie: but in the other, men lose their goodes, and theeues lose their liues, whiche is a double mischiefe.

OMEN. You haue sayde very truly.

SIVQILA. Euen so it were a great deale better, to haue neuer a conueyer, purloyner, spoyler, nor forger of writings, as you haue, and neuer one therefore to be punished: than to haue writings stolne, spoyled, defaced, and forged (to the

hurte of many) and to haue the offenders punished therfore: which sore being thought vncurable, your souereigne salue in registring would quickly heale.

OMEN. I haue tolde you what it hath done with vs.

SIVQILA. Yea, and I woulde it mighte do so with vs. Surely, thoughe we haue mercifull Magistrates, godlye Gouernours, sage Superiours, politique Rulers, and wyttie Counsailours: yet we haue a great sort that are so greedy of gaine, as madde of money, and so mindfull of mischief, that they are so much ashamed to committe these offences, as a horsse is loath to eate his meat when he commeth newly from labour.

OMEN. Then I dare boldelye saye, a little small sinne will not make them to shrinke. This one thing doeth make me muse, we that are more godlye and charitable, haue more straighter and seuere lawes than you: and you that are more wicked and enuious, haue more milder laws than wée.

SIVQILA. It is so, but I coulde be content that it were not so. Sir I beléeue you haue neuer an Vsurer in all your Countrey.

OMEN. The name is so strange vnto me, that I know not what you meane thereby.

SIVQILA. You are the more happy that you know thē not: yet the more happye you féele them not; but the moste happie of all, that you follow them not. If you had béene as well bitten with suche beastes, as wel stung with such serpentes, and as wel gnawne with such Vipers as wée, you woulde haue knowne them by their name as wel as we. By their name they signify Biting, but by their déeds they procure altogither Killing: and maye I trust you: haue you neuer an Vsurer among you?

They knowe not what Vsury meaneth in Mauqsun.

OMEN. No truelye, you are as good talke to me in that tongue that I knowe not, as to speake that woorde to me.

SIVQILA. Though it be not wel known with you, it is a

little to well knowne wyth vs, euerye boy or girle with vs can tel you what an Vsurer is: they are such pinchers, that they are able to make Lordes without landes, Gentlemen without goodes, Marchants without mony, and themselues without honestie.

What Vsurers can do.

OMEN. These fellowes are more fitte for the Féende, than to inhabite among honest men: wée stande in néede of none such, but if we had any such (whatsoeuer they bée) we would make them do otherwise. I praye you what kinde of persons are they?

SIVQILA. Forsoothe wée call them Vsurers that lende out their mony for their gaine: who will be sure to haue an vnreasonable interest therfore, or else they wil haue the parties that borowes money of them, wrapte in Statutes and Bondes, that if they breake theyr daye, they will so pinche them, that they will haue perhappes tenne times more, than the valew of their mony which they lent.

OMEN. But will they haue no remorce of the partie, if he chance to forfaite his bond?

SIVQILA. Yes perhappes some will, and some wyll not.

OMEN. Then belyke these Vsurers you speake of, lyue idlely, of the spoyle of other?

SIVQILA. I must néedes confesse they do so.

OMEN. Oh detestable trade, oh drifte of the Diuell, oh snare of Sathan, these Vsurers I perceyue are they that *Dauid* speaketh of, saying: Who shall dwel in the Lords Tabernacle? He that is innocent of handes, &c. And hathe not put his money to Vsurie: Then they that put their money to Vsurie, must néedes dwell in the Diuels denne, where there is nothing but woe, sorrow, dole, mourning, howlyng, tormentes, paines, wéeping, and gnashing of téeth, and that for euer and euer world without end.

It is good to take heede of this place. Marke.

SIVQILA. All the deuises you haue, cannot driue it into some of their heads, that it is diuelish or damnable.

OMEN. And all they cannot make me beléeue, that it is godly

godly and charitable. If it had bin good, Christ would haue commended it in his Gospell, and because it is euill, GOD hath forbidden it in the old law.

SIVQILA. There are some Vsurers, that, thoughe they take it to be a greate offence, doe lighte so muche of their owne repentaunce, and of the mercy of God, that I pray God they dye not without both. Christ bade his holye Apostles Watch & pray leaste they should fal into temptation. Nowe, seeing it behoueth the good and godlye to Watch and Praye (if they meane to be saued) then can the detestable and wicked Vsurers, whome the holye Ghoste sayeth shall not dwell in Gods Tabernacle, looke to be saued by slée-ping and slumbering still in Sinne, and to watche and praye neuer a whit at al? These are the delectable dreames that the Diuell deludeth them withall. Whyche of the godlyest and perfectest men of the Earth can warrant himselfe from sodaine deathe? Whiche of them all can say, that they can not repente when they will, and be forgiuen when they list? Whiche of them is able to loath his leude life at anye time? Whiche of them can sighe and sorowe for his sinnes at suche time as he shall appointe? Naye, whyche of them can saye, (and that truelye) that they will such a day, and suche an houre, doe suche a thing, and thinke suche a thyng: for thoughe it be easye to saye it, yet they are not sure to doe it: for perhappes the partie may be lame, sicke, or else deade, whereby he can not do it: and perhaps the partie may be a sléepe, whereby he can not thinke it: yea, perhappes neyther lame, sicke, dead, nor a sléepe, and yet maye haue cleane forgot it. Nowe séeing the godly men can make no warrauntise hereof, then howe can the vile and wicked Vsurer, and other abhominable Sinners, be safe from sodayne death, repent when they list, be forgiuen when they will, or doe what they determine, or thinke what shall please them? Therefore I beséeche GOD that these wicked Vsurers, and all other carelesse sinners, maye repente theyr sinnes here in time: maye aske mercy here in

A good prose.

This is worthy the noting.

time: maye be forgiuen throughe Christe here in tyme, and not to driue till after they be dead, which wil be out of time: which the Diuel that lulleth them here asleepe in their sins knowes wel ynough.

OMEN. Yea, and they maye sleepe long ynoughe ere hee will once awake them. Well, let them be sure of one thing, thoughe he suffer them to sleepe as long as they liste: hee will let them sleepe in Hel neuer a whitte. Why do you suffer these Usurers in your Country, wherfore do you not cut them off?

SIVQILA. We can not if we would.

A law for Usurers.

OMEN. Nay you wil not if you might. Now I remember, that we haue an auntient lawe against Usurers, but it was cleane out of my mynde: whiche, if it were authorized, and throughlye executed with you, I woulde laye a wager, if you hadde ten thousande Usurers nowe in youre Country, you shoulde not haue one at the tweluemonethes ende.

SIVQILA. At al aduentures I woulde we had it, what is it I pray you?

OMEN. Oure lawe is, that if anye lende money and receyue any thing for the loane thereof at the lending of the money, or shall or oughte to receyue anye thing ouer and aboue the summe lente, at any time after, then the lender of the same money shall haue hys right hande cut off for the first offence; and shall forfeit the one halfe of all hys goods, which shall be equallye deuided in three partes, one parte whereof shall be to the vse of the King, one other parte to the reuealer, and the thirde parte shall remaine as a stock in that towne where the Usurer dwelleth, whiche shall bee lente as occasion serueth, to the poore that shall stande in neede to borrowe, vpon a sufficient gage, wythout paying of anye Interest at all therefore. And none, vppon payne of lwsing of theyr hande, shall lende anye thing to the sayde Usurer, for the space of fiue yeares after. And the partie that borrowed the same money to Interesse, shall

for the firste time so borrowing, haue the forefinger of hys or hir right hande cut off, and shal forfeite the fourth part of all his or hir goods, which shall be deuided and employed to the vses aforesayde. And euery one that knowes of the same contracte and bargaine, that conceales the same foure and twentie houres, shall lose likewise their forefinger and the fourth part of their goods, to be employed to such vse as is before mentioned. And if the Vsurer reueale the same firste of all other, then he shal saue his hand from cutting off. And if the partie that borrowes the money to interest reueale the same firste of all other, then he shal saue his finger & his goods frō forfeiting, but he shall haue his right eare cut off. And if any besides, that is priuie to the same contract & bargaine, doth reueale it before another, then he or she shall saue the forfeiture of their goods, and shall saue their finger, besides euery such a one shal haue that that is his due to ỹ reuealer. And if any Vsurer offend (as is aforesayd) the seconde time, he shal be deuoured to death with Beares, and then he shall be sure not to commit Vsurie the thirde time, & then also hee shall forfaite all his goods, to be employed as before sayde. And if any borrowe mony vpon Vsurie the second time, the same partie shall lose his right hand, and the one halfe of all his goods, and if he reueale the same (as is before sayd) thē he shall lose but his forefinger. And this is ỹ penaltie likewise of euerye one that is made priuie of the same, vnlesse hee reueale it (as before is sayde) and then he shall haue as appertaines to a reuealer. And euery one that shall borrow mony vpon Vsurie the thirde time, and that shall be priuie of the contracte, and shall conceale the same, then euerye suche a one shall suffer death. But if the same borrower doeth reueale the same firste of all, then he shall saue his life and hys goods, but he shall haue his right hand cut off. And if anye of them that are priuie of ỹ same contract, reueale it, then they shall saue both life and goods, and shal haue the due that belongs to the reuealer thereof.

SIVQILA. Oh this were a worthy law for our Vsurers,

if we had this law, and well executed, the Usurers durst not trust to their starting holes as they doe: this law woulde so lincke them, that some might be so madde to lende, yet who woulde be so mad to borrow: and though the Usurer muste nedes lament his losse, yet the borrower could not laugh at his winning: the lender woulde bee so afrayde, that the borrower would bewray him: and the borrower would be so afraide, that the lender would bewray him: and both the lender and the borrower woulde be so afrayde, that they that were priuie to it, would bewray them: and they that were priuie to it, woulde be so afraide, that one or other woulde bewraye them, that surely in my iudgement there woulde not one Usurer be founde in all oure Countrey within one moneth: and then I hope, wee shoulde haue some lend their money for nothing, though none nowe almost wyl lende but for somthing. And is there none in your Country, that euer did breake this law?

Note well.

OMEN. No truely, we leade our liues chiefly by the lyne of Gods lawe: and we feare a thousande tymes more the breakyng of Gods lawe, than the disobeying of mannes lawe.

SIVQILA. But wyth vs are suche, as neuer a whitte care for Gods lawe: and if they feare anye, it is mans law. But if the whippe of the lawe be not made of such cutting cordes as will fetche the skinne from the sides, the flesh from the bones, and the life from the body, they care no more for it, than a dull Jade doeth regarde a rodde of rushes.

OMEN. Truely they are such fond fooles, that they feare that is feareleſſe, but they doubte not that is to be dreaded. For the breaking of mans lawe, can but punish the body a while, with some worldly paine: but the breaking of Gods will, most dolefully, painefully, and fearefully, punish both bodye and soule euerlastingly in the furious flames of Hell fire. Therefore they misse the marke much.

SIVQILA. And you misse it a little, be not angry though

I digresse, for you say the breaking of the law, will make vs be punished in Hell: then I am sure that euery one shall be punished in Hell. For euery one from the beginning of the world (except Christ) hath broken the lawe: and though a man may fulfill one of the tenne commaundements, which in all points is very harde for him to doe, yet it is impossible for any to keepe and fulfil them all. Which law I may compare to a Ladder of tenne steppes, whereof, though one goe vp nine of them perfectly and well, yet if the tenth burst or breake, or if he fal from the tenth, he is neuer a whit the better for going vp the nine steppes, and so he hath such a fall, that he is neuer like to reach to the top, vnlesse hee haue another, and a surer Ladder to clime by, than he had before.

OMEN. You haue sayd very well, and applyed the thing very aptly: but I meant not that euery one that breakes the law should go vnto Hell, nor euery one that sayes they can keepe the lawe, shall goe to Heauen. Adam at firste dydde breake the lawe for vs all, and brought in death: Christ did after fulfill the lawe for vs all, and brought in lyfe. Since which time that Adam did breake the law, we that came of him were neuer able to keep the law: yet for al that whatsoeuer he be that beléeues in Christ, that is sory for his sinnes, & hartily repents the same, earnestly desiring God to forgiue him for Christes sake, and is assured that Christ will rayse him vp at the last day, and that through his birth, life, passion, death, resurrection, and ascension, hée is made a member of Christ, euen hée I say, thoughe he haue broken the lawe, shal be saued & not be punished in Hel fire: for Christs performing of the lawe shall auaile him as much, as if hée had kepte the lawe himselfe. And thus though the members of Christ breake the law, Christ their head for them hath performed the law. Therfore you misvnderstand me, for I meant the breakers of the lawe that were not the members of Christ, shoulde hée punyshed in Hell: it is thys oure Christ that is the sure Ladder whereby wée muste clime vp to Heauen. For the tensteps of the lawe, was either too rotten for

vs to reste on, or else to wrake thereby to reach vnto the top (or rather both) that it was neuer able to serue our turne: nowe if the ladder of Gods owne lawe bee not able to guide vs to Heauen: can any thing inuented by man doe it? no it is impossible: therfore whosoeuer refuses this strong stiere of stone, Christ, and leanes to ladders made of rotten wood, of their owne inuentions, or of maade mens imaginations: surely they wil fal into Hel, out of which they shal neuer get againe, doe what they can.

Note well.

SIVQILA. It is so true that nothing is truer: but saye what you will, and do what you can, there are thousandes, that are so drowned in their owne drowsie dreames, so fast in fauour with their owne fansies, so bewitched with their owne wicked witte, and so enchaunted with the sorcerie of Sathan: that they will beleeue neyther you nor me, and no maruell, for they will not beleeue Iesus Christ the sonne of God, which tels them the same: & therefore we must be content to be out of credite with thē, seeing Christ is cleane out of credit with them. And they think they know a better, easier, and shorter way to heauen, than either God doth know or his sonne Christ. Yet a man would thinke that God that made both Heauen & earth, and is nowe in them both, doth know as perfit and as ready a way to heaven as any other. & it is very like that our sauiour Christ the sonne of God, that was once in Earth, and is nowe in Heauen, and that passed from earth to Heauen himselfe, should know as good & neare a way as any man elfe to Heauen. If this be true, as it is most true, then what detestable doltes: what fontasticall fooles: and what meere mad men are they that neuer were yet in Heauen, nor are neuer like to come there, as farre as I see, (vnlesse they refuse their owne way) that thinkes they know a better waye to Heauen, than eyther God or Christ the sonne of God doth. But when their awne way that they thinke will leade them to Heauen, hath brought them and tumbled them into the dungeon of Hell: then they will crye woe woe the tyme that they toke their own way, and re-

Consider this well.

Marke.

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fused Christs way, that they trusted thēselues which knewe nothing, and mistrusted Christ weich knew al things: and that they did forsake God their most louing Father, & fled to the fiende their foe and vtter destroyer.

OMEN. They wil so, but then it is to late, they may call and crie then their hearts out, for any mercy they shall find. Bicause they would not call vpon God when he wold heare them: now he wil not heare them, though they cal vpon him I cannot but compare such self-willed and self-wise persons, to a certaine foolish trauailer, that went to sée a déere friend of his, who woulde, if he had come to him, entertained him verie wel, and profited him very much. which traueller not knowing the way, for that he was neuer there before, mette by chance with oue that dwelled thereabout, and knewe the way very wel. Of whom he enquired the way to his frinds house, and then he saide to the traueller, if you kéepe the way still on the right hand, it wil bring you straight to his house, but in any wise take héede that you followe not the waye on the lefte hande, for if you doe, it will leade you into Woods and Thickets, where you will be in very greate daunger to be deuoured of wilde beastes: but when the man was gone, the trauellour giuing lyttle credite or none to hym that tolde hym the way, and pleased more with the fayre beaten path on the left hand, than with the small troden way on the right hand, and therewithall béeyng more wilfull than wise, more rash than reasonable, and more carelesse than carefull, tooke the way on the left hande: which he folowed so far, that or euer he was aware, he was among the wild beasts, who presently deuoured him. And thus, through mistrusting of him whiche knewe the way, and trusting to himselfe that knew not the way, he sought his own sorrow, and in stead of his good cheare and commodities whiche he should haue had with his friend, he made the wilde beastes good cheare with his owne bodye, and so for a liking life, he gotte a terrible death.

A foolishe traueller.

SIVQILA. Yea, but whereas this traueller through his

follie procured but the death of his bodye, if he repented his sinnes, and asked mercie of God in Christ: yet these witlesse and wilful wretches, that walke their own way, and refuse Christes way, procure their endlesse death both of body, and soule in Hel. I pray you sir, (if I may be so bold to aske you) howe are are vnthankefull or Ingrate Persons vsed with you?

OMEN. I cannot wel tel you howe, for we haue neuer an vnthankefull or ingrate person in all our Countrey.

SIVQILA. Then you are happy, you haue not so few of them, but we haue as many of them, the worlde is growne now to such wickednesse, that very few are grateful for benefits past, marry many are tongue thankeful, vntil the good turne be done: but when they haue once got the thing they gaped for, they regard him no more, than some hungry dogs fawning on a straunger for foode, do care for him, after they haue filled their bellies. Nay perhaps within a while after, he will vse his friende as a foe, and for his good turne wil do him two or three euill turnes.

OMEN. If suche a one were handled as there was one with vs, he woulde take héede how to be vnthankeful after, as long as he liued.

SIVQILA. Then belike you haue a lawe for the byding of ingrate persons.

OMEN. Yea that we haue, which if you had, and wel executed, I thinke there would not be long so many vnthankful with you as there are.

SIVQILA. I praye you forget not to tell me howe that naughty fellow was vsed.

OMEN. There was a certaine good and charitable man did ride homewarde to his house, who chaunced to heare one make pitifull groaning, and then hée drewe nearer and nearer to the noise, and thereby at the laste came to the place where he sawe the same pitifull person, saying to him, alacke my friende, what ayleth thou? Oh sir, said the man, as I trauelled this way, beyng in perfect health, I sodainly fel sicke, whereby

I was constrained to lay my selfe downe in this place: and nowe what with the great cold I haue taken here, and what with my sodain and extreame sickenesse, I thinke I shal dye, and that within a while, vnlesse some good & charitable man do releeue and succour me. And to tel the truth, I haue neuer a peny in al the world, and if I had, my heart is so faint, my body so sicke, and my legges so weake, that I am not able to go from this place to succour my self. Which when the poore sicke man had spoken, the good and charitable man wept for the griefe of this his poore brother, saying, good brother bee of good comforte, God hath commaunded vs, that we must loue our neighboure as our selfe, and you are one of my worldly neighbours, though I know not where you dwell, and therfore I muste do for you as I woulde do for my selfe. Christe wils vs, Whatsoeuer you would that other should do to you euen so do you to them. Now, if I were in youre case, & you in mine, I would be glad that you should help me: euen so I must be willing to ayd & help you now. And so doing, I do as I wold be done vnto, & therfore brother help thy self now as as much thou may, & I wil put to my strength as much as I can, and whereas my horse is too slender to beare vs bothe, thou shalt ride & I wil holde thée and go by thée on foote. To whom the sicke man said, the Lord rewarde you, whereas I am vnable: & so with much ado, the sicke man was set on hys horse, & at the last he brought him home to his house, where he loked to him so louingly, cherished so charitably, & comforted him so curteously, that he was verye well recouered within a while after. And when the saide sick man was perfectly and throughly hoale, and determined to goe away, the said good and charitable man saide to him, brother I thanke God that I was able to do this for thée: and for that you said to me when I sawe you first, that you had no money, therefore here is a Riall to put in your purse, for so I woulde bée glad to be done vnto if I did lacke. And then the said fellow departed away, hauing good lucke to hap on such a friend.

SIVQIA. I perceiue the first mã of all that came by him

after he fell sick, did thus charitably vse him. But one might haue lien sicke so with vs in an open high way, and shoulde not haue had the twentith parte of this friendshippe, though a hundred had come riding, seeing him neuer so poore or sick. I will not saye, but happily he might haue gotte a groate among that hundreth, and some perhappes woulde saye, that he had spedde well.

It is to be mused at.

OMEN. Yea, but if he had none other help but that grot, and so lien in the colde al night, he might hap to haue beene found dead in the morning. Truely I muse howe these men can ride so merily away, for feare their brother shoulde perish for want of their helpe.

SIVQILA. Tutte, that is the smallest matter of a thousayde. That is one of the most that they count leaste. But it is to be feared, that if a man should die for want of succor in that case, God woulde require the bloude of that manne of euerye one that so rode or wente by him, bycause they mighte haue saued his life, and woulde not. Yet I thinke verilye, that these hundred persons, that shoulde ride or goe by him, woulde spende a greate deale more in waste, and excessiuely that nighte, than would haue paide for the succouring, comforting, and recouering of the same poore sicke person, and one or two more. But sir, you were telling mée a tale, whiche (I gesse) was scantly halfe tolde, whereof, if you speake no further, you hadde béene as good not to haue begunne it at all, as to haue spoken euer a whitte, considering youre tale tended (as you sayde) of an vnthankefull person, and howe he was handled therefore. Mary in the beginning of the same, you haue displaced a perfite patterne of a pitifull person.

Note.

OMEN. You haue fed me with suche talke since I left, that I was constrayned to answeare you: and you haue also spoken of such vnmerciful and vncharitable Christians, that I had almost forgote the ingrate and vnthankful person. But nowe I will proceede with the same. Within a whyle after the saide poore man was gone, the said good & charitable man

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hauing occasion to ride aboute some busynesse, in his riding his horse did stumble, whereby he was cast off from his horse into a little shallowe ditche, where there was no water, & his horse fel vpon him, so that neither he, nor his horse could stirre: yet he lay quietly, and without striuing, in hope to be helped by the next person that shoulde come that waye: and as he looked vp a little, he espyed the poore man comming on foote thitherwarde, that he hadde done so muche for of late, whereof he was verye glad, and when he came something nighe him, he called him by his name, and saide, good brother helpe me, for I am not able to helpe my selfe, my horse is fallen so vpon me, and in suche a place, that, neither I, nor he, are able to stirre. But this vnkinde wretche, knowing bothe the man and the horse well inoughe, saide vnto hym, and that churlishly: I haue to greate haste to tarrie now to helpe you. Then the same man saide to him againe: Ah my friend, I did not vse you thus. I care not for that saide hee, Doe you thinke that I haue nothing else to doe, but to tary here to helpe you: let them that come nexte after helpe you if they will. and so the vile varlet went his way apace, and lefte his deare friend that had done so muche for him, in that daunger: then by and by came a straunger, whome he knewe not, to whome, as soone as he called, he helped both him and his horse vp presently: thē they both rode a pretty way together, to whome this godly and charitable man shewed howe vnkindly the poore man had vsed him, and how much a little before he had done for him: then, saide he, it was the churlishest parte that euer I hearde of before, and especially to suche a friend, as you were lately to him. Truely, if I were as you, saide he, I woulde reueale the whole matter thereof to the Iudge, who is suche a fauourer of Trueth, and hater of Vice: suche a defender of the Innocent, and suche a punisher of the wicked: and suche a patrone to the poore, and such an enimy to the euill, that he will make that moste ingrate villaine, to bee a spectacle to all other that shall come after him. Wel, saide the godly man, thoughe he hath shewed me

such unkindnesse, yet I woulde be loath to bring him before the Judge, for surely he woulde vse him extreamely, whiche I woulde be sorie to see: to whom the other answered, not so extreamely as he hath deserued: and seeing you are loath to doe it (saide he) I my selfe will reueale it to the Judge, trusting, if I tell it to him, I shall declare no lye: to whome the godly man said, no, be sure of y. And so presently these two men departed one from another, and immediately after, the man came home that helped the godly and charitable man that was fallen vnder his horse, not forgetting the marueilous churlishnesse and ingratitude of the fellowe that would not helpe him a little, that had done so muche for him, went to the Judge and tolde him all the whole matter: to whome the Judge saide, me thinkes this tale you tell, is not like to be true. For, I beleeue there is not suche an ingrate person on the earth. Take heed my friend you do not faine this of enuie and spite, onely to hurte the poore fellowe withall. My Lord said the man, I know not that fellow for I neuer sawe him in all my life that I remember, neither euer didde heare of his name, before the honest and charitable man told me whome he so misused. Wel, saide the Judge, if it be true, such an vnthankefull wretche is not worthie to liue: and then the Judge commanded one of his officers to bring that vnthankefull fellowe vnto him in all the haste possible, and also sent for the honest and charitable man to come before him, and when they were come, the Judge said to the honest and charitable man: Doe you know this fellow? Yea my Lorde, I knowe him, saide he: By what occasion were you acquainted with him, saide the Judge, tell truth, and loke that you doe not fable with me in any wise. Wel, saide hee, seeing youre Lordship commaundes me, I will doe it, which otherwise I woulde be loath to doe. As I rode by the way, not very long since, I heard one grone pitifully, by the sound wherof I came to the place where this fellowe didde lye on the grounde both extreame colde, and verye sicke, whome I carryed home to my house, and there wyth suche as

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I had, I did nourishe and cherishe him, and by Gods helpe gote him hys former strength againe. And this is the very occasion that I was acquainted with hym. Then sayde the Judge, every one findeth not such a commoditie at their first acquaintaunce as he did. Howe sayste thou, said the Judge to the poore fellowe, is this true? Yea my Lorde I can not deny it: thou haddest better lucke, saide the Judge, than many an honester man than thou hathe. But haddest thou neuer occasion to shewe hym anye frendshippe or pleasure since that time? No my Lord, sayd the fellowe. Take heede, saide the Judge, that you lye not, for if you make a lye before me, I will make you that you shall neither lye nor tell trueth of a good while after. Then the Judge sayde to the godly man that was so friendly to him: tell mee whether it lay in his power since to haue shewed you pleasure or not. Then he saide, indeede my Lorde, it laye once in his power since to haue done me pleasure: to whome the Judge sayde, then there is no doubte but he did it. Why do you not tel me, did he it or not: then he saide to the Judge, as I could be contente not to vtter the trueth, euen so I am loath to tel youre Lordshippe a lye. Truely he did it not. Then said the Judge to the fellow: Howe sayst thou to this? then the fellow sayd, truely (my Lord) as I went hastily by the way, vpon great and waighty businesse, I sawe one lye vnder his Horse in a little shallow place, but I did not knowe that this manne was he. Then saide the Judge, Diddest thou neuer speake with this man since that time? No forsoth my Lorde, sayde he: to whome the Judge aunsweared: Howe dooste thou knowe nowe more that it was he, than thou knewest then that it was he? then the fellowe hanged downe hys heade, and was ashamed to speake: whereat the Judge smyled, and all that were there. This fellowe (saide the Judge) hath vttered the trueth against his will, thoughe he would lye, hys tongue will not lye. And then the Judge said to the godly manne: What aunswere made he you when you craued his helpe: truly (my Lord) I haue so great haste to tarry

It is true.

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nowe to helpe you: to whome I aunsweared againe, ah my friend, I did not vse you thus. I care not for that, said he, doe you thinke that I haue nothing else to doe, but to tarry here to helpe you? Let thē that come after helpe you if they wil, and so churlishly he departed. And if this good man, a méere stranger to me, had not come by, as God woulde, and helped me, I knowe not to what extreamitie I hadde béene driuen. Then saide the Judge, this man hath done good two manner of wayes: the one is, which was duetye in helping you vppe, being fallen vnder your horse: the other is, in vttering to me the intollerable ingratitude of this pestiferous person: come neare to me, saide the Judge to the fellowe: Suppose this good man in that distresse had bene vnknowen and a straunger to thée, as it is most sure thou didst knowe him, as appeareth both by thy answere then made vnto him and by thine owne wordes vttered here before vs all: yet is that a sufficient excuse, that therfore thou shouldest not help him in his necessitie, or saue his life? this good and charitable man that founde thée almost dead, was a méere straunger to thée, and neuer knewe thée before: and wouldst thou haue thought it a good and sufficient aunswere, and bin well pleased withall, if he shoulde then haue saide vnto thée, I am but a stranger to thée, and knowe thée not, and therfore lette some of thy kinred, friendes, or other that knowe thée, help, succour, and reléeue thée, I haue other businesse with my money, than to bestowe it vpon thée? Howe saist thou? woulde this aunsweare haue pleased thée or not? but the fellowe answered neuer a worde. Then saide the Judge, thou doest well to holde thy peace, for else, eyther thou muste incurre the danger of lying, or condemne thy self by saying of truth: thou varlet, pitty would haue compelled anye body that had altogither a stony hart, to haue stayed so long to help a shéep or a beast, but much more his Christan brother, but most of al, suche a friend, that so lately had saued his life. Couldest thou suffer him to perish, that lately did preserue thée? couldest thou suffer him to lye in daunger, that so louingly didde

Note this.

Marke the Judges words.

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rydde thée out of daunger: couldest thou, to spare thy shorte labor without one peny erpence, suffer hym to die, that both with the labour of hys body, the care of his minde, and the spending of his substaunce, did make thée to liue? Consider the dumbe Dogge, whose kindenesse is suche to his friend and Maister, that no gifte can procure hym, no meate can moue him, nor no way can winne him, to forsake his friende or Maister, no thoughe he beate hym: and shall wée then, that are reasonable creatures, the Image of God, the members of Christe, the children of GOD, and the brethren of Christ, flye from our friendes, whome oure finger maye helpe, that with body and goodes did defend vs from death? shall wée make our selues worse than Dogges, that GOD doeth preferre before the Aungels? haue not some Dogges loued their friendes and Maisters so well, that they haue leapt into great waters, rather endaungering themselues to be drowned, to followe their friendes and Maisters, than to tary behind them with the safegard of their liues? Some Dogges haue had suche a feruent loue to their friende and Maister, that after their death, they haue neuer eaten any meate, and so haue dyed for sorrowe. Some also haue scraped vp the earth where their maisters were buried, and so haue buryed themselues in their Maysters graues: and what saye you to that Dogge that loued his friend and Maister so alyue, that burned hymselfe to death on hote coales, when his Maister was dead. Nowe, if these dumbe Dogges, brute beastes, and vnreasonable creatures, that knowe not howe a good tourne should bée recompenced, that knowe not a méete reward for a bountifull benefite, nor what fauoure is fitte for a faythfull friende, are so louing to their friend, will neuer shrinke from their friende, and manye tymes will dye with their friende: and wée that are reasonable creatures, that doe knowe all this, and are most false to our friendes, forgetfull of benefites, and churlishe to our cherishers, then I muste accompt these dumbe Dogges better than we, and we worse than Dogs. Ah var-

let, mayest thou not be ashamed to bée prowed worse than a Dogge? Beholde, a little Birde shall make thée ashamed. But how canst thou be ashamed? for I thinke thou hast no shame at all. The little Marlin will not praye on the last Birde that she catcheth at night, but holdes hir in hir tallants al night without hurting hir, only to kéep hir selfe the warmer, and then in the morning she letteth hir goe: which Marlin aduisedly marking which way the same Bird doth flye, will not flye toward that quarter of all that day for hir praye, least she should hap to catche hir, and so hurt hir that had done hir good, pinch hir that had pleasured hir, and kill hir that had comforted hir. This little Birde agaynst hir will hath pleasured the Marlin, and yet the Marlin is thankfull for it: But this honest man, of his méere good will hath cherished thée and saued thy life, and yet wast thou vnthankful to him, not regarding his death. Consider (thou varlet) the loue of a Lyon, and his recompence for a benefite receyued.

There was one *Androcles* fled from his Mayster béeing a Senatour of *Rome*, with great substaunce, who trauelling in the desert places of *Affrica*, béeyng beparched with the heate of the Sunne, was dryuen for coldenesse to lye all a day in a Caue, who forewearied slepte very soundlye: into whiche Caue at night came a greate Lyon, at whose sodaine sight the man was afrayde: but the Lyon not meanyng to hurt him, but rather to haue some pleasure at hys handes, dyd holde out his foote, wherein was a Thorne, which *Androcles* at last perceyuing, partly by holding out his foote, and partly by his mournefull looke, that the Lyon would haue hym to helpe him: by and by he loked in the Lions foote, & there he sawe the thorne that grieued him, which immediately hée plucked out. Wherof the Lyon was not onely glad & fayne, and fawned on him in such courteous maner as hée coulde: but also brought into the same Caue daylye sufficient foode for him to féede on. And thus in this maruelous manner, *Androcles* for his good turne, was friendly vsed of the Lyon

two or three yeares. But *Androcles* beeyng wearie of this desolate life, departed from the Lyon, and then after by trauelling vnwarely, was apprehended: and so was adiudged to bee throwne among Lyons and other wilde beastes into a Dungeon: in which denne or place (by good happe for *Androcles*) was the selfe same Lyon, oute of whose foote hee had taken the Thorne, whyche Lyon remembryng *Androcles* better than hee dydde hym, and meanyng further to gratifie hys good tourne, dyd preserue and defende hym from killyng of the other beastes, which else woulde haue deuoured hym. Thus thou mayest see howe thys louyng Lyon, thoughe he were otherwyse most cruell, and a deuourer of man and beaste, did gratifie *Androcles*, onely for plucking a thorne out of his foote: and thou takyng thy selfe to be a reasonable creature, and a Christian, whiche oughte to bee moste mercifull, humble, meeke, and thankefull, wouldest not helpe hym with thy hande, but leaue hym in daunger of death, that moste louingly, and charitablye saued thy lyfe: and therefore my iudgement is, thou shalte weare both on thy bosome and backe the figure of a Serpente for the space of seauen yeares, wythoute takyng it off at anye tyme, signifying as the Serpente will sting hym when shee is warme that preserued hir from the colde: so thou haste hurte hym when thou wast strong, that helped thee when thou wast weake. And whosoeuer shall shewe thee friendshippe, doe thee anye good tourne, or pleasure thee in anye thyng duryng the sayde seauen yeares, vnlesse in meate and drynke, and thy wages, whiche thou shalt deserue by thy labour (foreseeyng, that none shall bee lette or hindered hereby reasonablye to releeue thee, if thou chaunce to be sicke, beyng not able to succour thy selfe) shall weare the lyke Serpente both on his bosome and back, for the space of one yere after, and shall in all pointes be vsed that one yeare, as thou art all the seauen yeares. And thou shalte foure tymes euerye yeare during the sayd seuen yeares, come to this godly and

charitable man, and offer him for the space of seauen dayes, to doe for him what seruice he shall require thée to doe. And bicause thou madest a lie before me since thou camest hither, therefore, according to the lawe, thou shalte not speake in three monethes after this daye: and this is my iudgement irrevocable. And the Judge rose vp, and euerye one commended the wise and vertuous Judge therein.

SIVQILA. And were the iudgementes executed, and did he performe them, as the Judge decréed?

OMEN. Yea, you maye be most certaine of that: and we neuer had any vnkind or vnthankful person in our Country since.

SIVQILA. If we had the same lawe, and so strictly executed with vs, we should not haue halfe so many vnkinde and vnthankefull wretches as wée haue. And as wée haue no good and seuere lawe for the punishyng of this vice, so a greate sorte with vs thinke, that Ingratitude is no offence or faulte. Well, we must not measure our faultes by their mindes: yet the Ingratitude betwéene man and manne, is almost nothyng in comparison of the ingratitude or vnkindnesse of man towards God: for, if you marke the great benefits of God towards man on the one side, and the colde loue of Man, and his vnthankfulnesse to God on the other side, then you must néedes be constrayned to saye so. Didde not God make Man at the first to his owne image and likenesse? Did he not plante him in that pleasaunt place called Paradise? Didde hée not make Heauen and Earth, Fire, Ayre, and Water, Beastes, Birdes, and Fishes, and all other thinges, onely for hym, before hée was created, bicause that he should haue all things as a King readye againste his comming: and what a part did he playe within a while after? God forbade him but one thing of all other, and yet he did it. Do you not thinke that this was a kinde and thankefull man that woulde not doe one thing at Gods requeste, that had done so many wonderfull things for him vnrequested: and yet the performing of it was for his owne profite:

whereas

whereas the breaking of it was the vtter destructiō of him, and all his posteritie. Yet consider the great goodnesse and mercye of God to man, for all that: for whereas man by no meanes could saue himselfe out of the Diuels danger, God without the knowledge of man, healed this helplesse harme, euen so marueilously and louinglye, as neuer the lyke was heard of. For God his dēre and only sonne, of a mightie and eternal king in Heauen, became a powre and miserable man on Earth, and so suffered hunger, was as it were an abiect, was buffeted, mocked, scourged, crucified, and killed, and all to saue man, that before had lost himselfe: whose death dyd disappoint the Diuel of his purpose: for whosoeuer repents his sinnes earnestly, and beléeues that sinnes shall be forgiuen through Christes death assuredly out of all doubte, hée shal be reputed for no sinner, but shal be a mēber of Christe, and bée an inheritoure of the kingdome of Heauen wyth Christ. Trauayle into what countrey you will, and reade all the Histories in the world, and yet you shall neuer heare of the like friendship to this. Yet how thankfull and louyng are the most of the inhabitants of the whole Earth, to God and to Christe his sonne, for this his benefite farre passing all other, that is, for bringing of vs from the Diuel to God, and from Hell to Heauen: let vs consider in oure consciences.

OMEN. Truly we do so dēepely weigh and consider this greate and inestimable loue of God, that euery one with vs doth striue to exceed one another in thankfulnesse to Christ, and doe those things that he commaundes vs, wherein wée are assured we do most chiefly please him. But it is possible in some other partes of the worlde, that many that knowes it welynough, do neuer a whit regard the goodnesse of God, nor the friendship of Christ herein.

SIVQILA. Naye, I knowe many, that when they haue heard this maruellous and wonderful mercye, loue, and kindnesse of God to man: yet they haue not once in countenance, or tong, shewed any whit of thankfulnesse therefore.

yet if you shoulde not name them Christians, they would be angry.

Omen. Yea, but if they be no better louers of Christe than so, if they be no more thankefull to Christe than so, and if they shewe Christe for his paines no more kindnesse than so, truely for all theyr Christian name, Christe may happe to say to them, Away yée worckers of iniquitie, I know you not.

Sivqila. It is a wonderful thing that suche a greate good turne, should be out of our minde eyther night or daye. But marke the fondenesse of fooles: If a man were condemned to death, and the King by no meanes would pardon or saue hys life, vnlesse some great Lorde would be contente to lye for him in prison ten yeares fast fettered in irons, and lye harde, and fare euil, as the poorest prisoners of all doe all that while: and then if some good and charitable Lord should be content so to be imprisoned for him, and then to saue hys life: what a clapping of hands would be at that Lorde: what commendations would thousands giue to that Lorde: what a sort of people would reioyce in that Lord: what a number would be desirous to sée that Lorde: and what a multitude woulde desire to please that Lord: yea though he saued but one mans life, and did neuer one of them any pleasure: Thē séeing Christe the eternall King of Heauen, came downe to thys prison of Earth, remayning here thirtie & three yeares and more, and suffered death in his owne person moste vilelye on the Crosse, to saue all our lyues, that otherwayes had bene damned diuels, why doe we not most ioyfully clappe our hands at this King: Then why shoulde not euerye one commend this mightie King: why should not we all reioyce in this King: why should we not desire to sée this King: why should not we bée most thankefull to this King: why should not all the whole worlde loue moste feruently this King: Therefore bicause we doe it not, what witlesse, senceless, careless, churlish, wicked, and ingrate persons are wée: We are farre vnworthy to haue such a friend.

Omen.

OMEN. Truly I am of your minde: but if the mã whose life the Lord had so painfully saued, should say afterwards, that the sayde Lord did not saue his life, but that he, by some other meanes of his owne, escaped death: would not euerye one thinke you (that should heare him say so) cry out of him, and saye, it was pittie he had hys life? Besides, the Lorde that so saued hym, woulde not bée verye well contente with hym.

SIVQILA. And good reason, but nowe if this fellowe so saying, had bene more worthye to be hanged, than saued in suche a sorte: then what vile varlets are they, and what are they worthy to haue, that wyll by all the meanes they may, blotte out the merite of Christe, that onelye with sheading of hys blonde hath saued them and vs al, saying, they can be saued eyther by their owne merits, or by some other meanes, whereby they turne out Christ for no body, which hath done al in all.

OMEN. These are the most vile and ingrate persons that can be, in my iudgement, they are not worthy to lyue on the earth, muche lesse in Heauen. They are more méete to bée firebrands in Hel. And I can tel them one thing, that Christ will not thinke very well of them that deface his death, that he spent for their life: that darken his déedes, to defend their owne dreames: and do robbe him of his glory, to extoll their owne fancies.

SIVQILA. Such vnkinde and ingrate wretches I feare are reserued to greater tormentes and painefuller punishements, than anye that be on earth, vnlesse they repente in tyme, lay holde on Christ in tyme, and be thankeful to God in time.

OMEN. Doubtlesse Ingratitude is a vile vice, and more worthy to be punished than many thinkes for.

SIVQILA. And as God doeth detest ingrate persons, so he doth fauour them that be thankful, as I will shew you by a rare example: There was an honest Gentlemen sodaynly had his Thumbe striken off with the shotte of a Gunne,

which

whiche when he perceyued, straightway he knéeled downe and sayd, my Lord and God I thanke thée, for if thou of thy goodnesse hadst not preserued mée, I might as well haue bin killed with this shot, as to haue lost my thumbe with thys shot: therfore blessed be thy name, thou knowest better than I, what is méete for me, thou doest all things for the best to them that loue thée. And within a certaine tyme after, thys gentleman was taken prisoner, and was appointed to bée hanged the next daye after: and bicause they would make him sure for flying, he was manacled to one of his enimies, and (as God would) on the same hand that lackt the thumb. But in the night, perceyuing him that was manacled with him, to sléepe verye soundly, he pluckte his hande throughe the manacle, which he could neuer haue done, if hée had had hys thumbe. And so by such shift as he made, he escaped. And thus by Gods greate goodnesse, the losse of his thumbe was the sauing of his life.

OMEN. We may sée how God doth preserue them, that do please him.

SIVQILA. Yea, and suffers them to perish that are vnthankfull to him: as may appeare by an ingrate Mariner, which climing vp to the toppe of a Shippe, slipt sodainelye downe, when if God had not guided, he was as like to haue fallen into the Sea as into the Shippe: who when hée perceyued that hée had no harme, he sayde mockingly, there my Nose saued me once, (neuer thanking God for his safetie) but afterwards when he thought himselfe in no daunger, a sodaine blaste of winde did blow him out of the Shippe into the Sea, and then neyther his nose, his handes, nor hys legges coulde saue hym. And thus GOD did suffer this wretch to perish, that did yéelde that to hys nose iestinglye, that hée shoulde attribute to GOD moste thankefullye.

OMEN. Me thinkes such wonderful and rare examples, should be a sufficient schoolemaister to teach thē to be thankfull to God, that are deliuered out of suche desperate daungers,

gers, for without his power and prouidence, we can neyther incurre the same, nor escape the same.

Sivqil v. You say most true, yet ther is not one amongest a hundred, I had almost said a thousande, when they do escape great perils most wonderfully and contrary to mans expectation, that doe then fall downe humbly vpon their knées, and giue God most humble and harty thanks for preseruing them from that peril and daunger. Perhaps you wil saye, I had good lucke to escape thus, (neither making anye great accompt that they are escaped, nor how they are escaped) but if he may be counted a naughtie man, that will not once thanke him that hath saued him from faling into a pit, then they must néeds be most vile, wicked and ingrate, that do not giue God thankes, that deliuers them daily from perils and dangers: I beséech you sir, are such as write against suche vices with you commended: and they that write learned and vertuous workes with you estéemed:

Omen. Yea truly are they, and if their manners and abilitie be correspondent thereto, they are had in great reputation, and come the sooner to preferment.

Sivqila. Yea, but it is with vs quite contrary, for they that hope to attaine to any greate office, beare any rule, or come to any preferment, think scorne (though they are able) to penne or publish any Bookes (though the matter be neuer so good, necessary, or honest, and wherfore think you? forsoth bycause most peruersely and péeuishly, they should be therefore of the higher sorte disdained, of their equals dispraised, of their inferiors derided, of the profited therby not thanked, and of some that can not amende it detracted. So that (but what reasō is in it I know not) the most part with vs think it as vnséemely, for one that is in authoritie, or beares rule, to publish and worke, as it is for a Pedler to preach. But I am cleane of a contrarie mind: Moyses was the chiefe Duke of the Israelites, and yet he thought no scorne when he was in his Dukedome, to write fiue bookes, which at this day are called the fiue bookes of Moyses. Dauid was a worthy king

and one, whome God loued dearely, and yet for al that he did not disdayne to write Diuine and misticall Psalmes, whych are called vntill this daye Dauids Psalmes, and wil be to the ende of the world. Salomon was a sumptuous King, and as wise as the beste of them all, and yet he thought it no dishonour to him to write these excellent bookes, that is, the booke of Wisedome, Ecclesiastes, the Prouerbs, and the Canticles whiche are called, the Prouerbs and Canticles of Salomon. Dioscorides being a worthy Knight, did not grutche to sette forthe a notable and profitable Booke of the nature and propertie of Herbes: besides many other noble personages, who are more tedious to be recited, than mete to be lefte oute, by which their bookes, they are more famed, their names more remembred, and they muche more commended, than if they had bin Dukes & Kings without writing any bookes. S. Augustine is nowe better knowne by his Bookes, than by hys Bishopricke. Galen farre inferiour to a King, yet an excellent Phisition, is fresh in memorie at this day by his learned bookes: but there haue bene a thousand kings that haue raigned with great Maiestie, that we neuer heard of. I pray you sir, be any with you suffered to buy or begge any offices?

OMEN. No I warant you, for we are assured, that they that would buye, doe meane for to sel: and they that do beg, do vse seldome to giue. Who will buye an office vnlesse it be more for hys priuate profite, than for a commō commodity? & we beleeue verilye whosoeuer begs an office, doth it more for their owne preferment than for the executing of it truly: therefore none are admitted into any office with vs, but are called and chosen for their godlynesse, vertue, wisedome and knowledge.

SIVQILA. I would all officers were so chosen with vs, though some officers would not so. For many that are meet should then be in Office, and many that are vnmeete should be Iacke out of office. Do the rich with you, keep good Hospitalitie for their poore neyghbours and strangers that shall passe that waye?

OMEN.

OMEN. I thinke you neuer heard of the like, for there is not one with vs, (if he be riche and able to maintaine a good house) but is so loath that any should passe by their house before they haue wel refreshed them with good meat & drinke, that they appoint mē to watch purposely about their house, to will and desire the trauellers that come by, to eate and drinke ere they go.

SIVQILA. Suche a number of good and free house-kéepers as you speake of, are harde to finde: I haue heard of fewe suche: I knowe but few suche: and I thinke I shall finde as fewe suche. In our Countrey perhaps may be some niggardly house kéeper, that will set one to watche rather to beate them away, that come for any meate and drinke. Yet we haue many good and worthy house-kéepers, that do feast their friends, succour many straungers, and plentifullye releéue the poore: but I wyll giue your house-kéepers the prick and price of all that euer I heard. What if any be maymed with you in the defence of his Countrey: shall he haue anye relieke after therfore?

OMEN. You may be sure, that suche can not be suffered to lacke, especiallye in such a godly and ciuile Countrey as ours is: we haue houses purposely therefore erected, wyth sufficient landes appertayning to the same, in which houses euery maymed person are admitted to be during their liues, and haue therein sufficient meate, drinke, cloth, lodging, and other necessaries: and they ar alowed a sufficient and godly preacher, who hath a reasonable stipende allowed to him out of the same lande.

SIVQILA. Surely it is a politike order, a charitable déede, and a necessarie thing. I woulde we had the like with vs, for then the Prince woulde be profited, the maymed maintained, & the soldior encouraged. For, what poore souldiour will not go to the warres more willingly, and fight whē he commeth there more couragiously, when he knowes hée shall haue a sufficiente liuing, if he be maymed when hée commeth home? Well, there is a hundreth tymes more

ſpent in vaine in oure Countrey in a yeare, I had almoſt ſaid in a day, than woulde frame ſufficient houſes there for that purpoſe. Is there any maintenance in your Colledges and Free-ſchooles for the bringing vp of poore mens children in Learning?

OMEN. Yea truly, and that through the whole realme, for there is neuer a Colledge, nor Free-ſchoole in al our country, but there is ſufficient landes belonging to them for the educating onely of poore mens children.

SIVQILA. What? onely for poore mens children? maye not one rich mans ſon creepe in and not be eſpyed? maye not the Maiſter of the Colledge or the chiefe doers for the Free-ſchooles, help now and then their friends childe in, and keepe the poore mans childe out? for, it is an euil Cooke that cannot licke his owne fingers.

OMEN. I tel you truelye, there is none can, nor maye bee admitted there, but poore mens children, whoſe friendes are not able to maintaine them to learning: For the Father of euerye ſuche childe, or the mother of the child (if the father be deade) or the child himſelf (if both his father and mother be dead) before the ſame childe be admitted, ſhal ſit at the ſame Colledge or Schoolehouſe gate, in verye poore attyre, for the ſpace of three dayes from morning to euening, hauing a writing fixed on his or hir boſome, with theſe wordes following in it, This is the poore man or poore woman, that throughe great pouertie is enforſt to haue his or hir childe brought vp as a poore Scholler in this Colledge or Schoole: and the ſame partie ſhal holde a bore, and receiue therein the money and almes of ſuche wel diſpoſed perſons as ſhal paſſe by them.

SIVQILA. Truely this is an excellent way that the rich mens ſonnes ſhall not take vp poore Schollers rowmes, for the rich diſdaine to be called poore, and be muche more aſhamed to beg as do the poore: but the poore man is double glad hereof, for he is not onely ſure thereby his childe ſhall haue foode, rayment, and learning for nothing, but alſo that they themſelues ſhall haue ſome releefe during the ſaide three

dayes

dayes of good and charitable persons that shall see them sitte there. Hereby you are sure, that the greate and riche mens combes are cutte, from being suters in anye of these places for their sonnes. If the same pollicie were vsed with vs, so many rich mens sons would not be brought vp in Colledges with the liuings appointed for the poore scholers. I feare ỹ a great sorte of rich men haue, & do dayly, with their heauye powches, eyther thrust them oute, or keepe them oute of the Colledges and Schooles, wher they ought to be placed: well if they that giue suche rewardes and bribes, knewe what it is to rob the poore, and they that take the rewards or bribes, knewe what it is to defraude the poore, the one woulde not be halfe so ready in giuing, nor the other so greedye in taking. Wel, I am sure, as godly men as they, haue not done it: as wise men as they, cannot fynde in their heartes to doe it: and as honest men as they, wyll neuer doe it. But what if some shameleſſe, greedie or niggardly rich man or woman, (for other I am sure woulde neuer doe it) shoulde by fraude or crafte (notwithstanding this pollicie) place his or hir son, or any other, in any suche College or Schoole, in the roomth of a poore Scholer?

OMEN. Truely he or she shall forfaite to the first reuealer thereof, the fourth part of all his or hir goodes, and further, he or she shall forfaite the one halfe of all the reſt of his or hir goodes, whych presently shall be to the vse of the poore childe that shoulde haue bene admitted by course into that Colledge or Schoole, where anye suche is admitted thus fraudulently: (for euerye poore Scholler with vs is placed in the Colledges and Schooles by an excellent good order & course) and likewise shall forfaite the one halfe of all his or hir landes, whyche the same poore Scholler shall haue, to him and to his heyres for euer immediately after his or hir death.

SIVQILA. Some perhappes will thinke, that this is a verye harde and straighte lawe, that (for suche a faulte) shoulde make one lose both halfe of his landes and goods.

OMEN. Then belike they thinke it is but a small faulte, for a riche man to robbe a poore childe. Well, lette them thinke what they will, none in oure Countrey thinke so, and the wise will thinke (whatsoeuer they thinke) that this lawe is not made to make any lose their landes or goods, but to make manye take heede that they doe not lose their landes and goodes. And thoughe some perhaps will thinke there is no cause why the poore childe shoulde haue halfe the landes and goodes of the riche man, the lawe that willeth it, is cause good ynough. Besides it is a greate reason, that the poore childe shoulde haue halfe the landes and goodes of the riche man that hathe done hym wrong, as the rich mans sonne to haue all the poore childes liuing, that neuer did him harme.

SIVQILA But shall the Maysters of the Colledges, and thedoers for the Schooles escape free, if they admitte anye ryche mennes sonnes into the poore Schollers roumes, contrary to thys well meante order, or if by their sufferance, or negligence anye is admitted thus fraudulentlye or craftilye?

OMEN. Then you mighte well thincke, that wee were partiall, and not the men that wee are. Naye euerye suche Maister of a Colledge, and chiefe doer for the Schooles, that doe so offende, shal quite be put out of their roumes or office, and the firste reuealer or complayner thereof shall haue the fourthe parte of all theyr goodes, and the one halfe of the reste of all theyr goodes shall equallye be distributed, and gyuen among all the poore Schollers of the same Colledge or Schoole whereof such an offendour was Maister or chiefe doer: and also they shall be emprisoned therefore one halfe yeare.

SIVQILA. I woulde suche as doe so, were vsed so, and then they that doe so, I thinke sure woulde not doe so. Well, I wyl nowe trouble you with an other matter. If a simple man, not knowen to any of the higher powers or Magistrates, poore in comparison, and meanely apparelled,

shoulde inuente and drawe out some thing that were good, honest, reasonable, necessarie, commendable, profitable, and possible, (onely for a common wealth, and not for his owne priuate gaine) woulde they receyue it thankefully, and peruse it willingly?

OMEN. Yea that they woulde I warrant you: and if it were suche a sute as you say, they would authorize it spedily, besides their curteous countenaunces, and their preferring of him, that it would not a little encorage other to employ their wits to such good deuises: for we consider and respect the matter, not the man, the goodnesse, not the garment: the witte, not the wealth: and the learning, not the liuing.

SIVQILA. By this meanes manye learned, pregnant and wittie men, will be allured to busie, which else woulde be ydle to labour, which else woulde loyter: and to put forth their knowledge, whiche else should lye hidde. Surely, herein you are much to be commended: and as the inuentors of good things oughte to be cherished: so deuisers of euil are to be punished. You saice, I remember, that the riche doe giue throughe the perswading of Preachers, Curates, and Ministers, at or before their death, of their goods and lands to the building of Hospitalls, and to manye other good vses: I pray you what vses are they that you meane of?

OMEN. Forsothe I will shewe you, they giue it to the feeding of poore fatherlesse, to the releeuing of poore wanting widowes, for succouring of poore prisoners, to the helping of poore beginners, to the setting forwarde of poore diligent apprentices and seruauntes, to the maintenaimce of suche as are maymed for the defence of oure Countrey, for the redeeming of imprisoned debtors, for the helping of poore hindered Husbandmen, for the succouring of poore Scholers at learning, to the helping of poore Maides at their marriage, to the restoring of poore decayed Gentlemen (not by vnthriftinesse) to their landes, to the repairing of broken bridges, towardes the mending of euill and daungerous wayes, to the enriching of decayed and empouerished cities,

for the aiding of decayed artificers: for the setting of the poore and yole persons in worke: and to the erecting of Colledges and Free schooles for the increase and maintenance of Learning, with diuers other such like.

SIVQILA. Truely your rich men are happie and blessed of God, because they bestowe parte of their goods and lands to such worthy and charitable vses.

OMEN. May, they that haue no childrē giue much of their landes and goodes to these godly vses in their life time, and when they are dead, they giue all the rest of their lands and goodes to the same, vnlesse they reserue parte therof, wherewith they helpe their poore kinsfolkes, if they haue anye, and relæue their poore neighbours.

SIVQILA. And what doe euery one of your rich men & women bestowe their goods or part of their goods thus godlye?

OMEN. Euery one throughout all our Countrey.

SIVQILA. Truely, I neuer hearde of the like before, I would to God that euery one of our rich men would bestow but part of their goods and landes in this order. Whiche, if they did they should neuer haue the like thanks, nor reward, at their children or frendes handes for all the reste, as they shoulde haue at Christes handes for that. But yet all this can not perswade them, for the moste of our riche men are so grædie and rouetous, that they will departe wyth none of their goodes during their life, nor giue anye parte therof to any such good vses after their death. May, there haue bene some that were so bewitched, that hauing some poore kindred and no children, at their death would not giue them the value of a peny, but haue giuen it all to their executors, whiche had more than inough before to liue on. Were not these more than madde, that gaue their goodes to suche as næded it not, and that coulde doe them no good therfore, and woulde not giue it rather to the poore members of Christe: whiche God woulde haue paide them againe with wonderfull interest. Well, thoughe there are manye wyth vs,

that

that spend their money vainely in their life, and leaue their goods as fondly after their death: Yet truly if our Preachers, Parsons, Ministers and Curats, woulde earnestly and diligently perswade the riche at their deathes to bestow part of their goods to such godly vses, I beléeue verily our countrey (and that shortly) woulde flourish with the like: Notwithstanding for al thys, we haue had, and haue, some that spende their goods godly in their life time, and employ much of it to godly and charitable vses at their death.

OMEN. It is a strange soyle ỹ bréeds nothing but Burs. It is an euil corne ground that beares nothing but Cockle: and it is an euil countrey that hath no charitable men in it.

SIVQILA. And it is a good Countrey that hath all charitable men in it, as yours hath by your report.

OMEN. Loke what I haue told you, be bold to tell it for truth: for I haue tolde you no lye, I will tell you no ly, nor I can tell you no lye.

SIVQILA. Well sir, I haue asked you as manye things as I can, and you haue tolde me as much as I wishe: So that your excellent discourse of your Countrey customes, manners, orders, and lawes, hath béene suche a delyghte to me, (thoughe perhappes tedious to you) that it hath fed mée as well as anye foode: and if all this be true, that you haue tolde me, I muste néedes confesse that this your Countrey excédes all the Countreys of the worlde, for godlinesse, honesty, modesty, loue, charitie, equitie, true meaning, playne dealing, chastitie, temperancie, hospitalitie, liberalitie, obedience, humilitie, patience, and fidelitie, and also for youre good lawes and orders, being so well executed, and obserued. But surely manye thyngs are so rare and straunge that I hearde you speake: that me thinkes they should be Too good to be true.

OMEN. And likewise I haue hearde you speake manye things, that I beléeue they are Too euil to be false: Well, if you will aske me any more of the state of my Country, loe I am readie to satisfie you therein.

SIVQILA. Nay, I haue no more to aske you: wherefore though I am not able otherwise to gratifie you, yet I most heartily thanke you for your paynes in talking so long with me, for your kindnesse in reuealing all these things vnto me, and for your curtesie in hearing me talke so patiently.

OMEN. What I haue done, if you thinke it well done, I am glad it is done, being sorie for the troublesome trauaile you are like to haue homewarde.

SIVQILA. Well sir, I doubt not, but that my Lord and God will guide and protecte me home againe.

OMEN. That same God guide you, that you giue glorie vnto. I know you are faithful, patient, and giuen to prayer: and whosoeuer prayeth vnto him faithfully, he will protecte him most safely.

SIVQILA. I am certaine thereof. And now fare ye wel, it is time for me to be going hence.

OMEN. God blesse you, and defende you in your iourney.

SIVQILA. Amen.

FINIS.

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